"Free Press"

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor. We are verily guilty concerning our brother * * * * * * therefore is this distress come upon us. SAMUEL A. ALLEY, Printer.

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COMMUNICATIONS.

For the Philanthropist.

LETTERS ON SLAVERY.

To J. L. Wilson D. D.

BY JOHN RANKIN,—LETTER V.

Rev. Sir:—I am now to show that the Scriptures do clearly condemn slaveholding as a sin of great magnitude.

My first argument shall be drawn from the fact that the sacred oracles represent all mankind as having sprung from a common parent, and as being made of one blood. This being true all must possess equal rights. If you have a right to be free your children have an equal right to be free; and one of your children has as much right to freedom as another. So it was in Adam's family—his children had the same right to freedom that he had, and one of his children had as much right to freedom as another. The same is true of all the families that have descended from him. Thus it is obvious that the right to freedom is universal, and equal in all mankind. Consequently, to take away this right is violence, and theft, both of which are expressly forbidden. "Do violence to no man;" 'Thou shalt not steal;' Thou shalt not covet—any thing that is thy neighbor's. The fact then that a woman has been taken in war or privately seized and carried away from her fathers house cannot give the right, either to sell, or hold her as a slave. Nor can her misfortunes, nor even her crimes, give any one a right to take her child and hold it as a slave. The crime then of taking the child and holding it as a slave is equal to the taking of the mother in the first instance. And thus the crime must descend from generation to generation so long as the race shall be held in slavery. Consequently, the present generation of slaves are as unjustly held as were their ancestors when first taken in Africa. To hold them in slavery is in itself a crime equal to that of taking and holding their ancestors as slaves in the first instance. No man can have any more right to take the child of a slave-mother and hold it as a slave than he can have to take your child, or mine, and hold it as such. Hence the sin of the present generation of slaveholders is just the same with that of their ancestors. They are equally guilty of depriving men of their dearest rights. And it is vain for them to attempt to throw back the sin and scandal of slavery upon former generations. Every generation shall bear its own sin and shame.

I am aware that it has been said, by men in high standing, that although the slaves were wrongfully taken and possessed in the first instance, they are now rightfully held. And the proof offered is that property wrongfully taken may, by long possession, be rightfully held. As for instance, the lands in England were once wrongfully taken from the true owners, but are now, in consequence of a long possession, rightfully held? I answer, because they are in themselves property intended for man's use, and to be held as such, and there are now no other owners than the present proprietors. Were the former owners still in existence to claim their rights the lands ought to revert back to them. But human beings were not made to be property but to hold property, and they are always present to claim their rights. The slaves themselves are the true owners of their own persons and rights. Hence the right to property in human beings never can obtain by possession. The possession is itself, continued violence upon the dearest rights of men, and is every moment of its existence additional crime.

It being true that no man can have a right to possess a human being as property it is equally true that none can have a right to sell one as such, consequently, no one can have a right to buy a human being as property, therefore, the buying of slaves gives no right to hold them as such. It is just as wrong for a man to hold slaves because he bought them as it would be for him to hold your children and mine as slaves without buying them.

Civil government cannot give the right to hold slaves, because, as an ordinance of God it has no right to exercise any power but that which he has committed to it, and he never gave it the power to make property of human beings. No man can be morally bound to obey any law which contravenes the law of God. The divine law is the supreme rule, by which civil governments and individuals are alike bound. The laws then of the slave states can give no right to hold slaves. It is just as wicked to hold slaves in Kentucky as it would be in Ohio, except the aggravation of sinning against the good Constitution and laws of our State which forbid slavery.

The bringing up of children cannot give the right to hold them as slaves. According to the institution of marriage, parents, who generate children and bring them up, have no right to hold them beyond mature age. "For this cause shall a man leave his father and his mother and shall cleave unto his wife." And 'marriage is honorable in all' children then at mature age have a right to leave their parents and form families of their own. There is then no way possible in which a man can get a just title to hold a human being as property.

2. The Scriptures represent man as being created in God's own image, and for this reason it is ordained that he who murders man shall be put to death. Gen. 9. 6. "Whoso sheddeth man's blood by man shall his blood be shed: for in the image of God made he man." If it be a crime to murder God's image is it not also a crime to degrade it to an article of property. The fact that man was made in God's image proves that he was designed for nobler purposes than that of being a slave.

3. The Scriptures teach us that when man was created, he was constituted lord of this lower world Gen. 1, 28 and Psal. 8. 5,6. He was crowned with glory and honor and made to have dominion over the works of God. Adam, the parent of the entire race of man, was thus honored and set over the works of God's hands. The same is true of all his descendants—they were made to hold property and govern the lower orders of creation, and not to be themselves property, nor to be sold as if beasts of the earth.

4. According to the scriptures God has instituted marriage; but the right of property in man nullifies this institution. The master may either prevent the slave from marrying or may sell him from his wife when married. And that separating husband and wife is a matter of common occurrence in slave states cannot be denied. That the slave laws give all masters power to separate husband and wife is admitted. Consequently, so far as the laws are concerned marriage is nullified among three millions of people. Every man holds his wife, and every woman her husband at the will of some master. And it has been shown that the right to sell is essential to the system of slavery, and not an abuse of it. Slavery then, has by law, abolished marriage among three millions of people. Does not the Bible clearly forbid this part of the system? Wives are commanded to be in subjection to their own husbands 1. Pet. 3. 1. But slavery puts the wife in subjection to a master who may take her from her husband at pleasure, or even violate her chastity.

Husbands are commanded to dwell with their wives 1 Pet. 3. 1. But slavery compels them to dwell with their masters, and to leave their wives when ever their masters please.

5. Parents are commanded to bring up their children in the nurture and admonition of the Lord, and children are commanded to obey their parents in the Lord. But slavery puts both parents and children under the control of masters who may separate them at pleasure, and prevent the the performance of all parental and filial duties. Thus slavery has, by law, nullified the authority of God. The slave laws do in fact dethrone Jehovah and set the master upon his throne. The master has, by law the power of preventing the slave from performing any, and all of the external duties of religion. It is true the master may not choose to exercise all the power given him by the slave laws; but that does not in the least change the nature of the slave system. The slave is, by law, made entirely the property of the master, and holds nothing but at his master's will. The will of his master is the supreme rule of his conduct. Hence the master does sit upon God's throne, and is to his slaves the supreme law-giver, and the highest object of fear and reverence. If the slave pays external homage to any other being in the universe it is by the master's permission. The law that gives the right of property in human beings does confer upon the master the power of demanding and requiring of the slave that supreme worship due to God alone, and it does take from the slave the power of reading the Scriptures, attending upon public worship, observing the Sabbath, or performing any of the external duties of religion. The property relation does most clearly abolish all God's authority over all who are consigned to slavery. The master is the supreme lawgiver to his slaves, and does sit upon God's throne, and often does by the exercise of his power show himself that he is God. To a great extent, by exercising their power, slaveholders have abolished the Bible, the Sabbath, the rights of marriage, parental and filial obligations among three millions of people. And that every vestige of christianity has not been blotted out has been a mere matter of good pleasure with the masters. The slave laws have given them the power to do it but they have not chosen to exercise it to the full extent of their ability. It is only because slaveholders are not so bad as they might have been, that christianity has been permitted to throw one benign ray of light upon the *dark* mind of the hapless slave. All the light and comfort which the slaves enjoy are evidences that some natural goodness and humanity still linger in the hearts of the mass of slaveholders. After all the hard things said against them they are not all so bad as the Devil. Did he possess the power they do, I am sure not one ray of light and comfort would fall upon the millions of slaves in the South, unless by positive miracle. And it is greatly to be doubted whether any set of men on possessing the power the slaveholders do, would do better than they have done. They have the power to blot out all the light and comforts of three millions of human beings and still some light and some comforts are enjoyed. A system which gives such power to depraved beings is inconceivably wicked. To hold human beings as property is to rob both God and man, and consequently, is clearly forbidden in the scriptures.

6. To make men property and thus put them under the absolute control of others to be fed, and clothed, and driven at pleasure is oppression in its worst form. This all honest men will readily admit. No sin is more frequently, nor more clearly forbidden than that of oppression. As often as the Bible forbids oppression it forbids slavery.

7. The slave laws give the power of working slaves without wages; but the scriptures teach that "the laborer is worthy of his reward." Hence a wo is denounced against him "that useth his neighbor's services without wages, & giveth him not for his work." A man cannot be the property of another, and at the same time receive wages, because he and all he has belongs to the master. The right to wages conflicts with the master's right of property in the slaves. The two rights cannot exist together. The one nullifies the other. The slave law by making the slave property robs him of his right to wages. To work slaves without wages is an essential part of slavery. To give the right to wages, is to give him the right to hold property for his own use and necessarily implies a right to himself which would be subversive of the right to property in men. To give slaves the right to receive and hold wages for their own use would overturn the whole system. Working slaves without wages is fundamental in the system and essential to its very existence. Hence the fundamental principle upon which the entire system rests is forbidden under heavy penalties. "Wo to him that useth his neighbor's services without wages."

8. Slavery is a condition into which no man voluntarily goes, and in which no good man will place his children. It is admitted that some slaveholders do sell their own children for the sake of gain; but even these do it not because they believe slavery to be a desirable state. Facts abundantly prove that no man would himself be willing to be placed under the absolute control of another as the slave is. Now we are commanded to love our neighbor as ourselves "Thou shalt love thy neighbor as thyself." No man can love his neighbor as himself while he holds him in a condition in which he himself would not be held. All things whatsoever ye would that men should do unto you, do ye even so to them is a true exposition of the law of love. The law of love then does clearly forbid slaveholding.

8. It has been shown that the right to freedom is inherent in all men. Hence to enslave a man is to take from him that right to freedom which justly belongs to him. This is plainly forbidden in the eighth and tenth commandments. Thou shalt not steal! Thou shalt not covet any thing that is thy neighbor's.

10. A special law was enacted against enslaving men. "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." It must be admitted that the object of stealing a man is that of making gain by either holding him, or selling him, as a slave. Consequently, this law as plainly forbids slavery as if it had been said, he that makes a man a slave, or holds, or sells him as such, shall surely be put to death. Slavery cannot be introduced but by a crime, in the judgment of God, worthy of death. And it cannot be continued but by the continual perpetration of such crime. It has been shown that to enslave the child of a stolen mother is a crime equal to that of stealing the mother. Consequently, every one of the three millions of slaves in the United States is held by the perpetration of a crime which God himself deems worthy of death. While I thus reason I am happy to admit that many slaveholders have not the motives and feelings of menstealers, and that some of them have even become slaveholders from humane feelings. But this does not change the nature of the thing itself. The slave is certainly robbed of his liberty for which benevolent intentions cannot atone, and the most benevolent master holds over his slave a power with which no man ought to trust himself. He does hold his fellow creature in a condition in which he would not himself be held. And he does hold him contrary to the express law of God sanctioned by the highest penalty. With good intentions Uzzah put forth his hand to hold the ark, but it was in violation of the divine command, and the Lord struck him dead for his offence. Good intentions cannot justify the violation of any of the divine laws. We must not do evil, that good may come. The holding of human beings as property is a positive violation of the law against manstealing, and good intentions can never justify those that do it. Let it not be said that this is an Old Testament law, the Savior has fully established in the New Testament the moral code of the Old. Math. 5. 17-19. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily, I say unto you, till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven." Paul, who came more directly in contact with slaveholders, than did the Savior, has given a special recognition of the law against manstealing. 1. Tim. 1. 9-10. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whore mongers, for them that defile themselves with mankind, for MENSTEALERS, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." In this passage all the various classes of sinners that existed in the Roman Empire are mentioned and among them, ANDRAPODISTAIS, men slavers, or slaveholders, for such is the meaning of the word rendered menstealers. It is compounded of ANER a man and POUS the foot, and means literally those who set their feet upon men as they do who hold men as slaves. It refers to setting the foot upon captives when taken in war and enslaved. The Roman slaves were generally those who had been taken captives in war, and whose necks had been made footstools. Thus Paul designates the Roman slaveholders in the most appropriate terms, as those who set their feet upon men, and thus trample God's image in the dust, and declares the law was made for them. Yet we are told the Apostles never preached directly against slavery. Paul could not have found in the Greek language a more appropriate term for Roman slaveholders, than ANDRAPODISTAIS. It is derived from ANDRAPODIZO, which signifies to enslave or sell into slavery, or to make a title to slaves. And ANDRAPODIZO is derived from ANDRAPODON which signifies one sold into slavery. And ANDRAPODON is from ANER a MAN and POUS the FOOT. Hence, ANDRAPODON a slave is a man on whom the foot is set and ANDRAPODISTAI, in the dative case ANDRAPODISTAIS, are those who set their feet upon men, by buying and holding them as slaves. Consequently, Paul meant by ANDRAPODISTAIS literally slaveholders. But if we take the word menstealers, as in the English translation, it amounts to the same thing. Menstealers are men enslavers, they steal men to sell them into slavery, and they who buy them are with them equally menstealers. Stealing a man is taking him from himself; who under God, is the true owner. To hold property from its true owner when stolen is just as criminal as to steal it. Every slave is stolen from his true owner, and every one who holds a slave holds him from his true owner, and is, of course, involved in the sin of manstealing. Slaveholders have no title but that derived from the manstealer. And therefore it was proper for our translators to render ANDRAPODISTAIS menstealers, although the word means literally men-enslavers, or slaveholders. They, no doubt, so rendered it, because they considered menstealers and slaveholders the same characters. Slavery can neither be introduced, nor perpetrated, but by manstealing; hence the law prohibiting manstealing is a prohibition of slavery. The New Testament does then, as well as the Old, clearly forbid slavery. I will ask your attention to James, 5. 1-6. "Go to now, ye rich men, and weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten. Your Gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabboth. Ye have lived in pleasure on earth, and been wanton: ye have nourished your hearts as in the day of slaughter. Ye have condemned, and killed the just, and he doth not resist you."

This is an address made to the rich men of the Roman Empire, and the principal charges brought against them are those of defrauding the laborer, living in pleasure, killing the innocent. These three crimes are common in all slaveholding countries. Slaveholders are wanton, and live in pleasure, and do it by withholding the hire of the laborer, and they are peculiar liable to kill the innocent slave, who dares not resist them, and also such just persons as reprove their crimes. Being habituated to exercising absolute power, they readily inflict summary punishment on all who oppose their wickedness. Slaveholders too are peculiarly anxious to heap up wealth; but their wealth is corrupted and is the means of those vicious practices which destroy them. This address would exactly suit the slaveholders of modern times. But if slaveholders existed at all in the Apostolic age, they were the very men addressed by James, and were positively charged with the sin of defrauding the laborers of their wages; for that is what is meant by the word hire, and not that the persons were hired. The passage means that they withhold wages from their laborers. The rich men addressed were the rich men of the Roman Empire, and were the slaveholders, if any existed. Thus we see that James does denounce slaveholders, and the very fundamental principle of their system, in the strongest terms. The giving of a man wages is an acknowledgement of his right to himself, and claiming his services without wages is claiming himself.

From what has been said you will perceive that the account which the Scriptures give of the creation of the human family in a common parent, of man's being created in the image of God, set over the works of his hands, and crowned with glory and honor, of the institution of marriage, of the duties of husbands and wives parents and children, and also of man's obligation to perform all the external duties of religion, is decidedly against slavery, and that slavery is subversive of all the divine institutions, and that the slaveholder is to his slaves, supreme lawgiver in God's stead. He has taken possession of God's throne and of God's property, and has power to claim the worship which is due to God alone.

You will also perceive that the system of morals taught in the scriptures is against slavery, that the law of love forbids it and the eighth and tenth commandments and all the laws against oppression forbid it; and that in addition to all this, a special law was enacted against manstealing a crime by which alone slavery could be introduced and perpetuated, and to this law the penalty of death was annexed all of which Christ and his Apostles have sanctioned in the New Testament, that Paul asserts that the law was made for men-enslavers as well as for murderers and all other classes of sinners; that James made a special address to rich men of the Roman Empire who were the slaveholders of his day; and that he denounced the severest vengeance against them for working men without wages.

If the arguments I have presented be true, slaveholding is in itself one of the most daring crimes ever perpetrated by man. It robs God of the immortal beings he has created in his own image, and designed for the noblest purposes. The noblest spirit ever created could not in a million of ages calculate the worth of the soul of the meanest of slaves!

It is a crime that robs man of that which gives value to every thing on earth. What gives value to house and lands but liberty to enjoy them? Liberty gives value to every thing on earth and in heaven. The poorest free man on earth possesses that for which he would not take mountains of gold. Liberty is above all price. Consequently, to rob a man of his liberty is one of the greatest crimes that can be committed against him. To feed and clothe him well after he is thus robbed can make no atonement for such sin. Many indeed tell us that slaves because well fed and well clothed are in a better condition than many of the poor people in the free states. If any argument upon earth could raise a doubt in my mind whether all men were capable of freedom it would be the existence of such as value good food and good clothing above liberty. Could I believe that any were created for being slaves I should say these are the ones. They of all others seem least to deserve the blessing of liberty. But whether men will value liberty or not, it is one of heaven's richest gifts, and to rob men of it is one of the worst crimes.

In addition to all this, slaveholding tends, beyond most of other wicked practices, to destroy the souls of men. It is a fruitful source of ignorance, idleness, intemperance, gaming, fornication, adultry, sabbath-breaking, lying, violence, robbery and murder. It is difficult to name a sin which slaveholding is not calculated to generate. It is a fountain whose deep and widespreading waters sweeping millions of masters and slaves down to endless death.

Rev. Sir, I earnestly entreat you to review the subject, and see whether you may not find room to recall every intimation that you have given that the Holy Scriptures justify slavery. I feel for the honor of christianity. What could bring greater disgrace upon our holy religion than to make it justify slavery? And what better calculated to fill the world with infidels? I repeat what I have before said, that slavery means among us just what exists in the slave states. To make the Bible justify slavery, is to make it justify men and women, buying, selling and holding them as property, and working them without wages. Make your intelligent hearers believe that it does this and you will make them all infidels.

In my next I shall endeavor to show that there is no reasonable excuse for the continuance of slavery and that the duty, safety and interest of the slave states require the immediate emancipation of all the slaves.

I am yours
JOHN RANKIN.

For the Philanthropist.

At a meeting of the friends of Universal Liberty, held in the Methodist Meeting House, in Georgetown, Harrison county, Ohio, on the 4th of July, 1839.

The meeting being called to order at 11 o'clock, A. M., Henry Heberling was called to the chair, and William E. Jenkins appointed secretary. The meeting was opened by a very appropriate address from the chair, explaining the objects of the meeting. It was then ably addressed by Mr. Stephens, a young gentleman of Franklin College.

On motion, the following gentlemen were appointed a committee to draft resolutions expressive of the sense of the meeting, viz: John Heberling, Sen., Henry Heberling, Isaac Lewis, John Scott, Mr. Stephenson, R. J. Hammond and T. B. Walker.

The meeting then adjourned until half past 2 o'clock, P. M.

HALF PAST 2 O'CLOCK.

Meeting convened pursuant to adjournment, and was opened with prayer by Mr. Vanborn.

After able and eloquent addresses by Mr. John Scott, a student of Franklin College and Messrs. R. J. Hammond and T. B. Walker, the committee appointed to prepare resolutions reported the following, which were unanimously adopted.

Resolved, That in view of the enslavement of 7000 of our fellow men in the District of Columbia, and of the disgraceful and wicked traffic in slaves carried on there under the sanction and permission of laws enacted by the National Legislature, we feel impelled by every principle of justice, humanity and religion, to make every exertion, to lay hold of every constitutional means, to effect the repeal of those wicked laws, and the enactment of such in their stead, as shall secure to our colored brethren the enjoyment of their inalienable rights, in common with their fellow citizens.

Resolved, That the friends of Universal Liberty owe to outraged humanity unceasing efforts to effect the abolition of the internal slave trade, and that the United States are justly chargeable with the moral turpitude of the atrocious traffic, while Congress meets to exercise the power conferred by the Constitution "to regulate commerce among the several states" for its abolition.

Resolved, That by the laws of the United States enacted under the grant of power "to regulate commerce with foreign nations and among the several States," to buy or steal an African on his own shores is piracy; yet no less criminal is the trade in slaves in Virginia, Maryland and Kentucky; and by no correct principles of morals can the United States exculpate themselves from the charge of encouraging and promoting this anomalous and disgraceful trade.

Resolved, That we highly approve of the proposal of the American Anti-Slavery Society "to all such freemen of the United States as adopt the principles embodied in the constitution of the American Anti-Slavery Society, to attend a national convention to be held at Albany, N. Y., on the 31st inst., to devise and adopt measures for uniting the strength of all the true friends of liberty, to break the power which slavery has usurped over our national policy, over the federal government, over the pulpit and the press, and even over the legislation of the free States."

Resolved, That this meeting hereby express their sympathy with those of our fellow men who have safely and peacefully escaped from Southern slavery and colonized themselves in Canada, and that the philanthropic and humane will take it on themselves to see that necessary aid may be extended them in their indigent and destitute condition, especially to aid them in the establishment of common schools.

Resolved, That we deeply regret the servility of our prominent politicians, ministers and editors of the slaveholding interest, thus virtually perverting their influence from its legitimate object—liberty and the progress of the best interests of humanity, to uphold and screen the oppressor against the united condemnation of the civilized world, to the dishonor of our free and republican institutions.

The following resolutions were offered by individuals present and unanimously adopted.

Resolved, That at the formation of the federal compact it was the mutual understanding that the cause of slavery should be confined within the limits it then occupied, which restriction, as was then thought, would have extinguished it long ere now: and that it is our duty as American citizens to exert ourselves to the utmost to fulfil the design of our fathers, and to remove if possible the baleful effects which our criminal apathy has already produced.

Resolved, That the following gentlemen be a committee to make suitable arrangements for holding a meeting similar to the present on the 4th of July next at such place in the county as they may deem proper, viz: Alexander Hammond, John Heberling, Senr., Wm. E. Lukens, Isaac Lewis, Henry Heberling, R. J. Hammond, John Scott, Mr. Stephenson, and T. B. Walker.

Resolved, That we do not as is usual on such occasions thank the gentlemen who have so ably addressed us this day, because we believe that in so doing they performed what they believed to be a conscientious duty without wish or expectation of human applause; but that we rejoice to see young men of such intellectual and moral worth pleading so eloquently for the poor and oppressed, and so nobly defending the truths upon which we profess to have established our government.

On motion, *Resolved*, That the proceedings of this meeting be forwarded to the Harrison County Organ and to the Philanthropist for publication.

On motion, *Resolved*, That this meeting adjourn until the 4th of July, 1840.

HENRY HEBERLING, *Chairman.*
WM. E. LUKENS, *Secretary.*

From the Massachusetts Abolitionist.

DIFFICULTIES—A DIALOGUE.

A. Your theory, neighbor, may be very good; but then there are difficulties which will ever prevent it from being put in practice.

B. Will you be so good as to name them?

A. Why, they are so numerous, I hardly know where to begin, and if I began, I should hardly know where to end.

B. Well, I will content myself with two or three, or even *one* of the chief. Among them I suppose is not the difficulty of convincing our fellow citizens of the goodness of our theory, for that, it seems, has been overcome in *your* case, and in like manner it may be overcome elsewhere.

A. Not at all. Theory is a very different thing from practice. The difficulties are practical ones, and will remain, however popular the theory may become.

B. I am anxious to make the acquaintance of some of them.

A. In that case, I will introduce you to one of them so ably dwelt on by Mr. Clay, in a speech replete with practical wisdom and sound sense. I cannot repeat his words, but the drift of it is that the two races can never live together on terms of equality. No practical man will ever commit such a blunder in politics as to put the black and white races on a level. The consequences are obvious.

B. May I ask what they would be?

A. Why, in the first place, as Mr. Clay very forcibly remarks, there would be "a desperate struggle for immediate ascendancy of the black race over the white race!"

B. Will you be so kind as to inform me *how* Mr. Clay knows this?

A. From the nature of the case.

B. The nature of the case I understand to be this. The weaker of the two races is now meanly robbed of every thing, to their very bones and muscles; subjected to despotic will; turned into mere merchandise: compelled to work without wages; kept in total ignorance; forbidden to exercise the mind for any ennobling purpose. In short, they are placed under the strongest motives that can be devised, to struggle desperately—even to cut their masters' throats. Mr. Clay, then, knows that if these motives be taken away, and the weaker race be treated justly, fairly and honorably, they will struggle desperately to gain the ascendency. He knows that when they have every thing to fight for they will *not* fight, but that when they have nothing to fight for, they *will* fight.

A. Oh, Mr. Clay does not mean, or at any rate *I* do not, that the blacks, when freed, would rise in rebellion and change places with the whites by brute force. But if freed, the next step would be to give them equal political rights, and having these they would immediately gain the political ascendency in the states where they out-number the whites. They would push their own color into office, and would aspire to govern the whites.—There would every where be a political contest between the two castes. They would not be satisfied with mere equality.

B. I am happy to understand the difficulty more clearly. It would seem to relieve us of another difficulty, as Pharoah's lean kine ate up the fat ones, and still were lean—if not, indeed, after the manner of the celebrated Kilkenny cats—viz. the difficulty that the slaves, if emancipated, *could not take care of themselves*. For a party, however numerous, to gain the ascendency in a political contest, requires a large number of men who *can* take care of themselves and a good many other people to boot. Let us suppose, for instance, that the democratic party in New Hampshire could not have taken care of themselves, but had been candidates for the alms house thereof—dropping into vagabondry, wreck and ruin, where would have been Governor Hill, and the famous "Patriot" man? Why, if a majority of the people of New Hampshire had been mere empty bags that could'nt stand alone, what would the Whigs of New Hampshire have been about while Isaac Hill and a few others were filling them all so as to march them up to the polls—taking for granted that Isaac Hill was full enough to stand himself? The votes of such bags, you understand, might be had for the filling.

A. But you forget that there are plenty of white men who for the sake of office would put themselves at the head of the black party.

B. Let me warn you, my friend, not to spoil too soon your side of the argument. The exaltation of *white* men by *black* votes is dangerous both to their ascendency and Mr. Clay's theory. The difficulty, you should remember, is, that the blacks will *not* vote for the whites, but will seek at once to elevate their own race to a superiority.

A. By whatever means they may strive to accomplish their object, the testimony of so clear sighted a politician as Mr. Clay, is enough to satisfy me that they will do so.

B. I have no doubt that Mr. Clay sees one thing clearly, to wit, that without the votes of slaveholders he can never be President, but that he has a distinct vision of the *how* and *why* the blacks, if clothed with equal rights, will gain the ascendency over their white fellow citizens, a freeman must be allowed to doubt. If a common man in the common concerns of life were to reason in the same way, he would make himself a candidate for Bedlam. For instance, I am a rich man, my neighbor is poor; I pull down his fences, turn my hogs into his garden, fence up his road to market, make him and his sons work for me, and cheat them out of their wages; in short, I do what I can to keep him poor, and all to prevent him from becoming a rich man like myself, competing with me in the market and making me poor! I vex his very life out of him, lest he should take the advantage of kind and honorable treatment to become my *enemy!* If he were only stout enough to chastise me for my aggressions, I should of course think my only hope of living at peace with him would lie in paying a strict regard to his rights and treating him with respect and courtesy; but inasmuch as he is not stout enough, I will mal-treat him, lest good treatment should induce him to do, what it would probably prevent his doing if he *were* stout enough!

A. You forget that wide distinction which God has made between the races. I acknowledge your reasoning might hold true between parties of the same color. I have not yet to learn that "honesty is the best policy" between neighbors of the same complexion. But I do not believe it is in the power of kindness and good treatment to obliterate the prejudice of color, which is, in fact, as strong on their part as ours.

B. Well, then, shall we not console ourselves in our safety from amalgamation, another of Mr. Clay's difficulties? Surely we ought not to be saddled with two such difficulties as too much enmity or two much love, at once. And are we not also rid of another difficulty, that the blacks are an *inferior race?* So far from that, it seems they ask nothing but the chains off, and, all galled, whip-marked, and wind-broken as they are,—and but one to our five in numbers—they will enter the political arena with us and ask no favors. Aye, southern chivalry confesses, and southern eagle-eyed statesmanship declares that THEY WILL BEAT! So, my dear friend, the glory of our striped bunting, with the picture of Uncle Sam's pet hawk clawing the javelins and pecking at the stars, amounts to this, that *we twelve millions*, with all the forts and cannon, and ships of war, and powder and ball, and discipline and money and knowledge, and all the printing presses but one or two, in our possession, can keep under *three millions of negroes*—that is, we can do it, physically, as a bull-dog can hold a bull when he fairly gets a grip on his nose—but once let up, and the physical superiority becomes doubtful, while the moral superiority is a gone case! O for lamp-black enough to transform *the whole* of this nation into something like manhood! [*Exeunt.*

From the Herald of Freedom.

William Pinkney.

This celebrated lawyer and orator, it is well known, was a Marylander. He lived at a period when slavery had not done its perfect work on the heart and intellect of the country. On some public occasion he uttered these prophetic and ominous words: "For me, sir, nothing for which I have not the evidence of my senses, is more clear than that this system of bondage will one day destroy that reverence for liberty, which is the vital principle of a republic."

What Wm. Pinkney here predicted has come to pass amongst us. That "one day" he foretold, has arrived. "Reverence for liberty" *is* unknown among the people of the land—the great mass of the people, including, at least, most of the high classes in the nation. Liberty has faded away in their minds into a lifeless abstraction. The republic has lost its "vital principle." Republicanism is dead. It has perished in the hot and Sirocco breath of slavery. We have to this fact what Pinkney lacked in his sagacious visions of the

ture, "the evidence of our senses." Where among us do we discover any vestiges of vitality in this young republic, *that was*, and whose forms still stand before our eyes? Who amoog us *now* thinks that "reverence for liberty" or even a decent respect for it, or patient endurance of its appeals, is essential to republicanism? On whom, amidst your Congress full of patriots, has the free mantle of *Maryland* Pinkney fallen? In the whole South on no one. Thomas Morris of the Senate has been lashed by the cart whip of the "peculiar institution" into a sort of political slave insurrection—for Morris we believe is not yet a "technical abolitionist." Slade and Adams of the House have made some demonstrations for liberty. But Slade is strongly urged oo by the Green Mountain democracy sequestered where it is in some of the verdant glens of Vermont, above slavery high water mark. Adams has been forced into a defence of the abstract right of petition by a press of personal circumstances—by personal experience of the daring insolence of the slave system, which is hold to light down on the *back* of *ex-presidency* itself if it come from a non-slave region. Slade is no "technical abolitionist" we understand, Vermonter though he be. And Adams had to mitigate his assertion of the old right of petition, by his preposterous salvo that he is against the immediate termination of slavery in the national district.

Clay asks the presidency because he *reverences* SLAVERY—and not liberty. Van Buren *gets it again* because he has a deeper show of reverence than his southern rival. And in this theory the wily politician is no doubt in earnest. His awe and homage for slavery are no pretence. Whatever other *seeming* he may put on, there is no "*seems*" here.

And Webster sits mute and tongue-hound, while liberty is murdered and mangled around him.—Loud as the tempest in defence of the "*colossal*" immaterialities of party, he is as hush as fear—hush as death, while fair freedom is cloven down by assassins before his face. Slavery has breathed its death damp upou his mighty northern spirit—Oh they are all subdued and subjugated to the system.

Go to the stern old Bunker Hill city of Boston and see how little is left of the spirit of revolutionary independence there. How deserted it is of enthusiasm for liberty. That home of the old names of Otis aod Adams—the Warrens, the Hancocks and the Quincys. The press, the pulpit, the bar, the noble art of healing—which once had its anti-slavery Rushes in the laod—now all chop-fallen, dumb or insultingly vassal in spirit. Old Faneuil Hall echoes to no cry but the cry of good fat beef along the butchers' stalls of its basement and *foundation*. Boston goes to Faneuil Hall now to get something for *dinner*, instead of gathering there as of old to catch the inspirations of liberty.

The pride of the Boston bar—the Masoos, the Fletchers, the Choates—as undisturbed as their cold dwellings at the loud cry of humanity. Deaf and insensible to the glorious movements for liberty as those rows of towering abodes that frown in iron trimmed brick and granite down upon the green and embowered common. The surgeon Warrens—with nothing anti-slavery remaining but the name——*stante "nominis umbra"*—aristocratic beyond the utmost reach of anti-slavery truth—so high up that the wail of the slave can never mount to their lofty hearing. The Blagdens, the Winslows, the Frothinghams and the Malcolms—cold, repulsive and gloomy, as their sombre Bowdoin street temples. The proud gates of their Park streets and their St. Pauls barred against anti-slavery as impassably as Beacon street etiquette bars the raggedest plebian from the threshhold of its good society, or as the granite of State street bars the intruder from entering to meddle with the "treasures there laid up on earth." But humanity finds it an advocate in the obscure and narrow precincts of the Nassau Court and room for its convenings in the Chardon street Chapel. Honored places! Your obscurity will one day be forgotten

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W. Goodell, editor of the Friend of Man, has addressed a very lengthy letter to the Hon. J. Q. Adams, reviewing thoroughly the letter of the latter. The following is an extract.

POLITICAL ACTION.

Our mode of political action would perhaps cease to excite your surprise, if you should reflect that your own letter teaches us the folly of regarding any *other* political question now before this nation, as possessing the weight of a feather, in the comparison with the great question of the nation's enslavement or freedom. To rally the people—slowly perhaps, but surely, we account a better and more hopeful policy, than to labor to propitiate the good of party leaders. You tell us, and perhaps truly, that Mr. Van Buren and his party are irrevocably pledged against us. We know, very well, that the President is pledged against abolition in the District aod your letter shows plainly that you will not be surprised nor offended that we consider the circumstance a good reason for not giving him our votes. We remember indeed the time when, as a member of the New York legislature, he could vote in favor of a resolution of instructions to our Representatives in Congress, calling on them to act against the exteusioo of slavery in the new states. But this does not satisfy us. He will not go for abolition in the District. We are grieved to find John Quincy Adams taking the same stand, and for very similar reasons. We do not find the party that supports the present chief magistrate to be the only one that disregards the rights of the slave, and that stands ready to purchase power by a degrading bargain with the South. At this moment, we see the opponents of Mr. Van Buren at the north, apparently ready to obey the dictates of their southern companions, and bind themselves to the car of the Kentucky senator, who by your own showing, has violated the constitutioo, in his eagerness to sacrifice the interests of the free states and lay them "prostrate at the feet of peculiar institutions," and whose late speech in the senate has convinced Mr. Calhoun of his readioess to do it again. What then would the petitioners gain by a course which should "propitiate to them the good will of" either 'party' as such? What less can they do, as honest men, than to vote, irrespective of party, for those only who will vote for abolition? In what way shall we know who they are without questioning them? And how does this practice become questionable in respect to purity of principle? Wherein does it differ, except in form, from the universal practice of the country? Who votes for a legislator without knowing his views on the great subjects he deems of primary importance? Who obtains a nomination, unpledged to the policy approved by his supporters? Nobody! Without an organized party, abolitionists arrive at and communicate the same information by another method. Can they do better? Would you advise them to organize a new party and make their own nominations? I think you would not?

And why, let me ask, should candidates regard it an "annoyance" to be asked their opinion respecting abolition, any more than in respect to a national bank? And how do abolition questions interfere with "freedom of elections' any more than bank questions? The great question of a nation's enslavement or freedom, as addressed to a candidate, one would have supposed, would not have been considered a question of impertinent 'annoyance' or of "questionable' propriety, by a statesman who so clearly sees and so vividly exhibits the present condition of the country as does John Quincy Adams! Can it be possible sir, that when you see the ship of the nation's security about to be wrecked on the reef of slavery, you can [illegible] in the paltry chess games, that the deluded officers are playing with each other in the cabin? What is it to you, sir or to me, or to any freeman, who values the liberties God and nature have given him, whether the barque of our freedom founders with Martin Van Buren or Henry Clay, or John C. Calhoun at the helm? Is it a time to avoid carefully the "annoyance" of the faithless pilots, or to cringe and "propitiate their good will." What can they do for us?—What will they do? No! Let us talk and act like freemen, while we may. And if we must sink let it be in the erect posture of men, and like faithful mariners, with our hands glued to the shrouds, whilst the officers perish, if they must, in their brawls and their revels. A timely pull, with God's blessing, may peradventure steer the ship clear of the reefs, and save them, and ourselves. If our "searching questions" can rouse them in time, to their duty, they will thank us for the "annoyance," when the fume of their cups shall have passed from their brains. If not, their blood be upon their own heads! Our skirts will be cleau.

TEMPER AND LANGUAGE.

You "lament the *temper* mutually rankling between the slave holders and the abolitionists"—"the temper with which' their "arguments are received"—"nay the temper with which they are urged." The petitioners do not claim that they are perfect. They will be glad to learn better modes of approaching the slaveholder. Yet posterity will judge between them and their cotemporaries and predecessors who have spoken against slavery, in regard to the temper they have exhibited. If abolitionists have failed to make their cause a solemn and permanent question of morals; if, instead of this, they have spoken like disappointed political leaders, and indulged freely in personal invective against their southern rivals, if they have made it a sectional and partisan hobby, if they have magnified the sin of pro-slavery sentiment and actioo in one body of men, aod palliated or overlooked it in aoother class,—if they have fitfully hurled defiance at the south and cast barbed javelins at her, at one time, and made a sudden and mysterious peace with her at another, then perhaps the historian of their efforts may call in question the propriety of their *temper*.

You seem to find fault also with their *language*, wheo they call the slave holder a "man-stealer." Here again, abolitionists will be glad to learn wisdom. They will be led to compare their own language with that which you sir, have yourself used. If, as you affirm, "one human being CANNOT be the property of another," what else than a man-stealer shall he be called who *uses* them as his property? And where is the charm of saying, in a phrase of *nine* words, what can as well be compressed in *two*? Or for what reason or object shall we discard the plain Saxon English of our common Bibles? You have not hesitated to express "deep indignation"—you say that "slavery has beeo growing more and more *odious*" that 'all the civilized nations of the earth have been combining to exterminate the African slave trade, and to class it with the *detested crime of piracy*.' [Yet the District of Columbia is the centre of the same traffic, only in a worse form, as Thomas Jefferson Randolph and eleven hundred citizens of the District do testify.] You call slavery a "wounded *rattlesnake*" and speak of her "*deadly fang*" and 'her *mortal venom*.' You say of a celebrated defence of slave holding, that it is worthy of having been devised by the tortured spirits of Milton's Pandemonium." You say it is the "offspring of despair, bidding defiance to the God of Heaven" [If this be a just description of a pro-slavery *book*, what shall be said of slave holding itself?] You say, "you cannot make a human being a slave without depriving him of his immortal soul and degrading him to the level of the ox.' [Can 'man-stealing' do more?] You have ranked the defense of slavery with the 'morality of the Jesuits.' You have classed the paraphernalia of the plantation with the 'thumb screws and faggot fires of the holy inquisition.' You say that slavery is 'a sin and a reproach to any people,' and that "it places the animal man below the level of the brute creation.' Its creed you compare to 'the worship of Moloch and Mammon' and the adoration of 'devils' for 'deities.' All this in the compass of the same letter in which you find fault with our language! I know not where, within the same compass, I could find denunciations against slave holding more numerous and more severe, and notwithstanding 'the days of denouncing prophecy are past,' I cannot put my hand upon such an awfully terrible and prophetic denunciation of this great national sin, as is contained in your letter now before me.

ULTRA LIBERALITY.

And yet you say you are 'disinclined to make these opinions articles of a religious creed with the pretension to impose it on others." In this connexion you quote the injunction 'judge not that ye be not judged.' You think it would be sin in *you* 'to hold a fellow being in bondage for life,' but you would not 'denounce the judgements of God on those who differ from' you 'in religious belief.' You have no 'vocation for the exercise of force, or constraint, or injustice, even for the liberation of the slave.'

By this, I understand you to discard all ecclesiastical condemnation of slavery, and all legislative prohibition of slave holding. You would not have it excommunicated from the church. You would not have it prohibited in the state by 'force or constraint.' This logic furnishes a plaster broad enough to cover the slavery of all the slave states! Why dwell upon the peculiarities of the federal District? Or why talk of a future or gradual abolition, if there must be 'no exercise of force or constraint?'

Religious liberty, rightly understood, is a virtue; and legislative lenity is commendable. But when the adoration of 'devils' and 'deities' come to be blended or interchanged—when the man thief and the robber of the poor, may hold places in the church—aod neither 'force nor constraint' in the state must awe the criminal aggressor, it may well be questioned whether liberality is not becoming too outrageously liberal and whether lenity to the oppressor is not becoming cruelty to the oppressed. I cannot doubt, sir, your liberality, both as a religionist and as a civilian. But let me put to you one question. If one of your neighbors should enter your stable, at Quincy, and possess himself of your best horse, without your permission would you consent he should remain a member of the same church with yourself? Would you think it an infringemeot of his rights of conscience to deny his Christian standing? Would you hesitate to use the 'force and constraint' of the civil law, for the recovery of your stolen beast? How much better is a man than a horse? Shall church discipline and civil law guard our brute animals from seizure, and shall they not guard human beiogs? Shall they not protect ourselves? Of what value or of what tenure are our rights to our *property*, if our rights to *ourselves* are to be left, thus insecure? If, in this nineteenth century of which we are wont to boast, we are to witness improvements like these upon the theology and the jurisprudence of the puritans, I cannot wonder that you 'hang your head in despondency.' I too, will despair of the republic if I cannot see evidence that such dreamy mists can be dispelled.

WHAT AVAILS IT?

I was about to inquire of you sir, whether the better 'temper' and smoother language you have used towards the slaveholding south, had secured to you a more favorable hearing, or preserved you from the abuse and the threats which have been lavished upon the petitioners? Your high station and long life of public service had given you a commanding advantage which none of the petitioners possessed. Did these circumstances, connected with your better temper and language avail any thing for your protection? I need not press inquiries of the sort. The facts are before the nation and the world. You have held your seat in the National Congress at the peril of your life. But let me congratulate you that your perils are now over. Having disclaimed the desire to wield legislative and church action against the 'wounded rattlesoake" you have nothing now to fear from its 'mortal venom.' The 'deadly fang' will not harm you. Not even your animated exhortation to the votaries of freedom to 'stand to their arms' and 'buckle on their armor,' (an extreme iuto which not even the "temper' of the inconsiderate abolitionists, has yet betrayed them,) will very much exasperate or alarm the slaveholders, who apprehend 'annoyance' less from the sword and musket thao they do from the pulpit and the ballot box. Having distinctly deprecated the use of these, you will no longer be dreaded or threateued. You may declaim against the 'Moloch' like a Demosthenes. He sees the fire rockets curving gracefully over his head. Their brilliancy elicits his admiration. He understands now, that they are flying in such a direction that they cannot reach him. You are not in favor of abolition in the District. You 'have no vocation for the exercise of force or constraint." You are 'disinclined to make your opinions articles of a religious creed.' The thunders of Sinai, you would have hushed. The weapon of the ballot box, in this warfare, you would take from the hands of freemen. Your adherance to 'the ethics of the Revolution,' and your eloquent denunciations of the slave system, become thus an abstraction—a 'flourish of rhetoric' like the self evident truths—the 'sentimental maxims' of the Declaration, or a page of the 'notes on Virginia.' The National Intelligencer is ready to publish them, in company with your exhortations to abolitionists. Why should not the south be at peace with you? What abolitionist in our ranks could not make a treaty upon the same terms? Should all the petitioners imitate your example and follow your advice, we might enjoy a dead calm after the agitation. But would it be the calm of security? Your letter, like the voice of maoy waters, aoswers "*no*."

INSTRUCTIVE LESSONS.

Do not understand me as impeaching your fidelity to your country. Far from it. I have said that you seem to have despaired of the republic. This unriddles the mystery. You have not been treacherous. But "*fear, admitted into public councils, betrays like treason*." Yet you have done your country no small service in respect to this great subject. In the Providence of God, and by your own peculiar talents and energy, you have done what no other man could have done. Your course on the whole, aod especially its grand sequel, your last letter, (however you may have ceased to annoy and enrage the south,) cannot fail to rouse and instruct the friends of abolition and freedom at the north. Your experiment, with its results, and with the startling developements of your letter, will furnish them with the best possible reasons, (until they despair of the republic) for declining to take the course suggested by your example and your advice. You have shown them, as no other man living could have done, that the last dim flickering ray of hope for the country and for human freedom, is to be found in the despised lamp of "modern abolitionism"—that that light must illumine their sanctuaries and guide them to the polls steadily and perseveringly, or all is lost.

You have shown the petitioners, by facts that can not be mistaken, that no scheme of gradualism or of procrastination can avail them or their country, at the present crisis. Even now, you bid them "stand to their arms," and "buckle on their armor" against the aggressions of the despotic south! Such a note of warning they will not interpret into a signal for retreat or delay, so long as the remaining pulsations of liberty shall inspire them with hope. You have shown them that no other proposal or plan of operation, not even when devised and presented by the gifted and venerated expresideot of the United States, finds even equal favor with their own.

More than all this, your experiment and your testimony of its results, after a fair trial, have fully confirmed their *previous predictions*, viz: that THE WHITE MAN'S RIGHT OF PETITION CAN NOT BE MAINTAINED BY EFFORTS WHICH DO NOT EQUALLY INCLUDE A DEMAND FOR THE LIBERATION OF THE SLAVE!

Let facts testify. What abler advocate of our own *rights of petition*, (as distinguished from the advocacy of the *rights of the slave*,) could we have desired, in the House of Representatives than JOHN QUINCY ADAMS? His industry, his tact, his knowledge of parliamentary order, his almost unbounded personal and political influence, his name, his rank among the first men of the nation and of the age, his jealous regard for *Anglo Saxon* freedom, his unflinching courage, his unbending integrity, his time of life, his satiety of public honors, his elevated superiority above the desire of popular support, or of private patronage, his well known independence of character, his burning eloquence, his varied accomplishments, his pledged and impassioned devotion to the right of petition—all these were in our favor. But did his advocacy prove a successful one? Alas? No! His own letter tells us the sad story. So far from securing the right of the petitioners to be *heard*, you have told us, sir, that you can not maintain your own right, as a member of a deliberative body to *speak!* You can only point us to our liberties trodden down in the mire, and bid us "stand to our arms" and "buckle on our armor" in self-defence! The contest, you think, must be transferred from the forum to the tented field!

And not only, sir, does your attempt to maintain the *white* man's right of petition, without maintaining the *colored* man's rights, exhibit to the world the "*impracticability*" of the enterprise, but it exhibits likewise the fact that the illustrious champion of the right of petition, uuder such circumstances, has not only sustained a *defeat*, but has been betrayed or forced into the *service* of the enemy he so much abhors! It reveals to us an ADAMS quoting the glorious truths of the declaration of independence in support of despotic power, in the same letter in which he wields them for its overthrow! Contending that the nation has no right to exist unless it maintains human rights, and yet denying its right thus to maintain them! Sounding the trumpet of alarm to freemen, to "stand to their arms," and "buckle on their armor," and yet exhorting them to cease from the exercise of their rights as the means of "maintaining" them "inviolate," and for fear that the despots whose aggressions he considers almost inevitable, will secede from the Union! Thus, sir, you show us that your defeat has not been less signal than the inconsistency and self contradiction involved in your partial enterprise of attempting to maintain *some* men's rights without maintaining the rights of *all* men.

And how could it have been otherwise? Let changeless principles bear testimony. From your own glowing pen let me summon and present them. You have told us, sir, that this nation itself has no right to *exist*, if it depart, in its practice, from the self evident principles which it proclaimed, before the sun, as the foundation of its independence! The very attempt you have denounced as "deliberate falsehood and perjury—treason to the country, and blasphemy to God." The renunciation of those principles you hold to be a virtual withdrawal from the Union. What right, then, let me ask, has any one of the petitioners, what right has any northern white citizen, to defend or to claim a right of petition for *himself*, which he does not equally defend and claim for his *neighbor?* What less than practical "treason" to the country, and "blasphemy to God" is involved in such a course? And what rational prospect of success, or of favor, either with God or with man, in sustaining their *own* rights, can the petitioners or their advocate have, unless they contend equally for the rights of the *slave?*

You approvingly quote the congress of 1783, as saying, "*Let it be remembered that it ever has been the pride and boast of America, that the rights for which she contended were the rights of human nature.*" The connexion in which you quote this, shows plainly that you regard the colored man of the south as entitled to "the rights of human nature." Should it not be "the pride and boast" then, of those who contend for the white man's right of petition, that they equally contend for the same right in the colored man? Unless they do this, can it be said that they "contend for the rights of *human nature?*" Does not the contest rather become what William Pinkney, of Maryland, fifty years ago, in the house of delegates of that State, predicted that it would become, "the struggle of *pride* and *selfishness*, not of PRINCIPLE!" Can you "adhere to the ethics of the revolution" in your advocacy of the right of petition, unless you include in your plea the right of the slave? If you give up the one, must you not likewise relinquish the other? Can the "sublime champion of *English*" or of *white* liberty succeed, in the same argument in which he gives up *colored* liberty to the oppressor? No sir! Your own gigantic experience has proved that it can not. When you would prove to the petitioners that their object, the liberation of the slave, is an impracticable one, the very first argument you bring forward, is an argument equally potent to prove that their own right of petition, and your right to freedom of speech are equally impracticable! The same corrupt public sentiment that prevents the liberation of the slave, forbids, at this moment, the exercise of the right of the free! When you concede the right of the national congress to trample on the rights of the colored inhabitants of the District of Columbia, you concede, likewise, by implication, their right to trample on the white man's right of petition and of speech. When you so construe "the just powers of the government" as to take from it the rights of the colored man, without the consent of his oppressor, you frame a construction by which our senator Youngs can equally prove that the government has no "just powers" to suppress riots except with the "conseot" of the rioters.

So true is it, as a matter of fact, and thus certain is it, in the very nature of things, that the liberties of the white freeman cannot be maintained—no! not even his right of petition! not even his right to *ask* relief from oppression, without maintaining the right of the *sable slave!*

I rejoice that your great experiment has illustrated this great truth—that your own pen has recorded the result of the experiment—that your own course of reasoning has assisted to show the causes of your failure—the reasons why northern freedom has become a vain boast—a mere name.

And most heartily do I rejoice in the great truth itself. I would devoutly thank God that, in the very nature of things, he has so linked the species together, that no man, no, not even John Quincy Adams himself, can indulge the rational hope of enjoying freedom of speech, not even in the halls of the freest nation on earth, *unless* he will "open his mouth for the dumb." This divine constitution is as fixed as the nature of man himself—as unchangeable as the divine law of which it is the counterpart—as immovable as the throne of God upon which it is planted. It composes a part of the sanction which enforces the great law of equal love to our equal neighbor—the law of remembering them that are in bonds as bound with them. It is by this providential arrangement, (operating as it does by fixed principles and by the well known laws of our social existence,) that God rewards benevolence with the boon of freedom, and punishes selfishoess with the rod of oppression. To *enslave* a people who obey this divine law of impartial love towards one another, is as demonstrably impossible as it is to preserve the liberties of a people who habitually transgress it. Who could be oppressed if the great mass of the people harmonized with this grand precept? Who can be secure from oppression in a community where it is disregarded? In the light of this divine arrangement, unheeded as it has been, in past ages, we may readily solve the problem of a world's perpetual subjection to despotism, from a remote and dim antiquity to the present hour. In the light of this arrangement, honored as it is destined to be, I read the prophecy of man's future peace and freedom. I believe oppression will cease, because I believe every man will learn to protest agaiost the enslavement and degradation of his equal brother, as heartily as against his own. I believe Christianity will introduce this great change—not by magic or enchantment—but because it will teach every son and daughter of Adam the *great duty*. It will be inculcated as a fundamental article of religion. It will be practiced and regarded as constitutional law in every hall of legislation and court of jurisprudence. It will be remembered by every freeman at the polls. My only hope for my country's freedom rests ou the belief that this grand reformation is now commenced in her midst—and that it is marching forward with a steady space. May you live to see it triumph; and not go hence despairing of the republic for whose interests you have so long and so faithfully labored. May you live to bear a still more conspicuous part in the work of saving your country and your race from oppression, than you have yet done. Why should you not devote to this great work the ripened energies of a green old age? Then indeed would the sun of your glory reach the western wave with increasing and redoubled splendor. You have sounded the alarm and pointed out the danger. Do not then sound the horn of retreat! Rally us as a people, to the work of holy and peaceful reformation, and bid us muster at *the polls*. Exhort us to the ballot box, not to the sword. Bid us stand to "the ethics of the revolution"—not to our "arms." In such a bloodless contest we have every thing to hope, nothing to fear. From your own showing, it is death for northern freemen to sit still. It is also a hopeless warfare while they contend for their own rights and yet continue to compromise the right of the slave. One alternative only is left to them. One effort and only one, remains untried. Bid them lose no time in giving it their undivided energies, before all is lost, and ere they despair of the republic. Bid them inscribe this motto upon their banner:

"FREEDOM for ALL! or CHAINS for ALL?
"The BONDMEN's rise, or FREEMEN's fall!"

Then, and not until then, shall we act upon "the ethics of the revolution." Then, and not until then, can we, without impiety, ask our common Father in heaven to restore to us our own freedom. Shall we be called madmen? Remember, sir, your own ungrateful countrymen have called *you* the "Massachusetts madman," simply because you have defended the white man's right of petition! I am only repeating in substance, the sentiment uttered by John Jay, on a similar occasion. "Till America comes into this measure [abolition] her prayers to Heaven will be impious. The expression is strong, but it is just."* With equal soberness may we now say—"Until northern freemen engage heartily in the same enterprise, and plead for the bondmen, their prayers to Heaven for the restoration of their own right of petition will be impious." They have no right to expect it. It is expecting the end without the means. It is expecting absurdities and contradictions. Unless they will do this, they will still be left of God to fancy themselves free, though governed by the veriest tyrants on earth, and they will dream on, until their fetters are rivetted. They will remain blind to the fact that the same Congress that has denied the slave's right of petition *because* he is a slave, has also denied *their* right of petition! "A nation," says a renowned writer, "may lose its liberties in a day and not miss them for a century." The Roman orators are said to have flattered the people, even until Nero was seated upon the imperial throne, by telling them that they were too enlightened ever to be enslaved! It is *selfishness* that thus binds and enslaves the nations. The same selfishness that prompts us to contend for our *own* right of petition, in forgetfulness of the equal right of the *slave*. May the Lord, in mercy, emancipate us all from the fetters of this narrow and soul crushing selfishness, that we may become free indeed. Until then, to use, sir, your own words, we labor under "a more lamentable debasement of the human soul than the mere endurance of servitude can effect." I am, sir, with great respect,

Your fellow citizen and friend,
WILLIAM GOODELL.

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* Letter from Spain, 1780.

From the Herald of Freedom.

A QUESTION IN MORALS.—We were amused and instructed by a discussion on board the steam boat, as we came on from New York to Providence. The occasion was this. A gentleman secured three births in the ladies' cabin for three colored ladies who were returning from the Women's Convention in Philadelphia. All went on pleasantly till we were passing up the Narragansett, when, all the ladies being dressed, and ready to land, some of them discovered, not that the ladies were colored, for that they knew at first, and submitted quietly to their presence, but, that they were not servants! The *ex post facto* complaints of offended dignity were carried to the captain.—He listened graciously and undertook to redress their grievaoces, as in him lay, by reprimanding the gentleman who, without stating that the ladies were colored, had taken the berths. Although there was nothing requiring it in the printed regulatioos of the boat, the captain contended, that the gentleman ought in defereoce to the well known custom and prejudice of the community, to have made known the color of the ladies. The question was thus made quite narrow. The ladies were not personally disagreeable—no rule of the boat was violated—nothing save sheer prejudice was offended. The question which arose, and which was busily discussed the remainder of the voyage, was simply this; whether a prejudice which no one dared to justify had not a right to be gratified by the whole truth in the case?—Whether the gentleman who took the berths ought not *honestly* to have told the whole story and thus let his protegees be voted out of the cabin? So far as the counting of noses conld decide, the question went in favor of the rights of prejudice by a considerable majority. The amount of this decision is, that Madam Prejudice, who has no right to a passage on board for herself, shall have the pedigree of the passengers submitted to her inspection beforehand, and if she finds any with ungentle blood in their genealogy, out they shall pack.—Deceived she must not be, by any suppression of facts. The naughty and immoral trick that was played upon her in "The Massachusetts" that night, reminds us of one which was played upon a man who had a mortal aversion to the terrapin—(sometimes called "mud-turcle")—as an article of food. Dining on what he liked best at the table *d'hote* of a country inn, after helping himself powerfully from a certain platter, he cried, "Landlord, your veal is excellent and cooked first rate—tender as chicken;—how in nater do you make it so good?" "That," replied the host "that which you have been eating is stewed turtle." "Heavens," rejoined the thunderstruck guest, "why did'nt you tell me that before, I wouldn't have eaten it if I'd a known for all the world. Why the cretur never dies—I feel it crawlin down here now!"

Not having time at present to settle the morality of the steamboat case, we would advise all the Anglo-Saxons who can't bear free colored folks *going on their own hook*, just to inquire before hand whether those they see in the cabins are passengers *on their own account*.

From the Emancipator.

Extract of a Letter from Mr. Stanton.

NEW YORK, JUNE 29, 1839.

Brother Leavitt,—I seize a leisure moment to comply with your request for a hasty sketch of the two conventions recently held at Auburn and Union Village.

Monday evening, June 17th, I stepped on board the steamboat Utica, bound for Albany—glad to emerge from the noise and heat of the "commercial emporium." The first glance of day saw me stepping into Safford's Temperance Hotel—the house where all abolitionists stop. After a good "cold water" breakfast, I surrendered myself up to the guidance of *hot water*, and as might have been anticipated, soon found myself rapidly desceuding an inclined plane into—"Old Durip."

Two or three leading officers of the State Administration were in the same car with an abolition friend and myself, in whose hearing we discussed the extreme folly and impracticability of attempting to carry this state for Clay, at the next presidential election. The cabinet gentlemen, listened, *furtively*, to the conversation, and when we confidently declared that thousands of whigs in this state would never vote for the great compromiser, they looked unutterable things.

Wedoesday morning saw me in Auburn. The Convention met at 10 o'clock in the Methodist chapel—the house occupied by the church which expelled from its communion E. W. Goodwin for being almost as much of an abolitionist as John Wesley. The former regarded slavery simply as villany, the latter as "complicated villany."

A large audience was evidently much interested. In the evening the house was crowded. The deep responsibility of the abolitionists at the present crisis was the subject under consideration. Gerrit Smith, Esq., made a strong appeal to the Convention for greater sacrifices by prayer, testimonies, and contributions, if they would hope for the peaceful termination of slavery. I followed in the same train of remark. The assembly did not disperse till past 10 o'clock.

Thursday forenoon, was taken up with a debate on political action. It took a range, being thoroughly discussed *pro* and *con*. Many objections, both "whig" and "democratic" were stated, and received anti-slavery answers. * *

* * In the afternoon, the subject of *pecuniary* action came up. About $400 were subscribed to the treasury of the State Society, (much of it paid on the spot.) It should be remembered that the counties represented, having been thoroughly canvassed with the permanent quarterly subscription, most of the delegates had contributed on that plan. Besides the money subscribed, about eighty dollars worth of publications were disposed of.—In the evening a full house listened to a noble speech from Gerrit Smith on the duty of aiding fugitive slaves in their escape. Colonization standing next on the docket, it fell to me to spend an hour in stripping off the "benevolent" foliage of this leprous shoot from the dark soil of human depravity. I have no doubt that while my rude, *ungloved* manner gratified all my colored hearers, it offended some of the uncolored. The *elite* of Auburn are aristocratic, and of course feel for "bleeding Africa," and her "descendants"——4000 miles off! Mr. Smith secouded my assault in a few pointed and vigorous sallies. * * *

* * Friday morning, the discussion on political action was resumed.

The politicians may rest assured that many leading political men who voted for Messrs. Seward or Marcy at the autumnal election, will part with their right hand before it shall drop a ballot for Clay or Van Buren. Especially is this the case with thousands of "whig abolitionists." During my tour, I have made extensive inquiries and am fully persuaded, that Mr. Clay's wicked pro-slavery speech has lost him the Empire State. * * I spent the Sabbath, at Utica, listening in the forenoon and afternoon, at the first Presbyterian church, to two characteristic discourses from Rev. Dr. Nott, of Union College. You have often heard the venerable Doctor. Polished in his style, and abounding in rich imagery and glowing illustrations, the chain of his argument is studded with the brilliant gems of his fancy. Nor, on these occasions, was his performance merely "a rhetorical flourish." In his afternoon's discourse, while in the midst of a splendid train of thought, he suddenly turned and showered upon "the peculiar institution."

"—a rattling storm of arrows barb'd with fire!"

The effect was overwhelming, and pro slavery christianity quailed before it. Less than ten days previous, I saw this distinguished divine, in the office at 143 Nassau street, purchasing "American slavery as it is." *Behold how great a fire this book kindleth!*

Tuesday morning, I left Utica for Union village, *via* the rail-road to Saratoga Springs, in company with Gerrit Smith and lady, and W. L. Chaplin. We spent the night at this grand resort of president-makers, and man-mongers. Never having soiled its aristocratic sand before, I spent a couple of hours in wandering among the saloons, and groves and fountains where republican slaveholders buy cooling draughts for excited consciences, tinctured with iron and sulphur—fit ingredients. But, even in this dependency of small beer and negro-hatred, southern chivalry is not exempted from the "rude assaults" of the "vulgar fanatics." On the saloon table of "Union Hall," I saw copies of the "Memoirs of Lovejoy," whose soiled leaves gave evidence of having been handled and read. And ere this, a copy of "*American Slavery as it is*" lies on the same table—the faithful portraiture of many a guest, reflecting his image as truly if he look into it, as will Congress spring in a sunny day.

In the morning on our way to the Convention, we breakfasted in sight of the spot where Burgoyne surrendered to Gates and his incendiary army, in times long since forgotteo. Old cutlasses, bayonets, gun locks, bullets and cannon-balls, gathered from this sanguinary field, were shown to us. I obtained a specimen, which I shall keep as a proof that, on the seventh day of October, 1777, slaves had an inalienable right to rise in insurrection and cut their masters throats and blow their brains out—or, Gates was an infamous rebel, and the red soil of Saratoga is ignoble ground. But, times have altered. The schoolmaster is abroad, and the nation is growing wiser. Ours is an age of improvement. Whitney and Fulton, and Clay and Calhoun, have made great discoveries in physics aud metaphysics, since the Revolution.—Monarchical Britain has run mad about a "certain inalienable right," Liberty; while we, more rational, have learned that Slavery is the appropriate corner stone of our republican edifice. Gates, were he living and "caught," would be hung in South Carolina, and Stark lynched at Nashville, or shot at Alton.

"HAIL, COLUMBIA! HAPPY LAND!"

Wednesday morning, the 26th inst., found Rev. N. Colver's church well filled with the sturdy yeomanry of Washington, Saratoga, (what incendiary names!) and some of the adjacent counties, over whom Dr. Hiram Corliss presided, assisted by Judge Moore as Vice President. The forenoon was occupied with speeches from Gerrit Smith, and Rev. Luther Lee, on the sinfulness of slavery. In the afternoon, resolutions on political actioo were discussed. * * * *

* * In the evening we assembled in the new Coogregatiooal church, when the editor of the Emancipator (with whom you are acquainted) made a speech, as origioal as it was appropriate and couclusive, in support of a resolution declaring slavery to be *heresy*, both in theory and practice, and slave holding church members worthy to be treated as heretics. To drive it from the church, would, I apprehend, afford work enough for "heresy hunters" for the next ten years. But, alas, our southern Christians prefer to hunt men for the market, and our northern to hunt missionaries for Liberia.

"So, speed to their hunting, o'er mountain and glen,
Through cane-brake and forest—the hunting of men!"

A stroog resolutiou concerning our duty to aid in the escape of fugitive slaves, was brought forward, and, after warm speeches from several gentlemen, was adopted. Great interest was felt on this topic here as well as at Auburn; and, unless I greatly mistake the signs of the times, the day is rapidly approaching when it will be as impossible for the despots of the South to carry the panting fugitive back to chains from central and northern New York, as for the myrmidons of Nicholas to seize the Poles in our country and hurl them again into Siberian exile. The man-hunter will soon be regarded as the most despicable of his race, a land pirate only fit to be treated as an enemy of our common humanity, a lawless marauder on the rights and happiness of civilized society. Let him beware! In the afternoon, we took up the money question. The scene was very animating and amusing. Gerrit Smith president at the counter. During the occasion, several drafts on him were presented, and read to the audience. I give the substance of some of them.

"TO GERRIT SMITH:

"Please pay to Spencer Kellogg, Treasurer of the New York State Anti-Slavery Society, *two hundred dollars*, on our account.

(Signed) "THE SLAVES OF THE SOUTH."

"Accepted!" said Mr. Smith. Another ran something like the following:

'TO GERRIT SMITH:

"Please pay to Spencer Kellogg, Treasurer of the New York State Anti-Slavery Society, *two hundred dollars*, on our account,—provided the Society will cease to call us 'men stealers.'

(Signed) "THE SLAVEHOLDERS."

"Not accepted!" promptly responded Mr. Smith. Another was like this:

"TO GERRIT SMITH:

"Please pay to Spencer Kellogg, &c. &c, *two hundred dollars*, on my account.

(Signed) "THE BIBLE, alias, the book which declares that 'God has made of one blood all uations of men."

"Accepted! with all my heart," said Mr. S.—One draft of $200, from "*the Declaration of Independence;* alias, the document which declares that "all men are created equal," and another of the like sum from "*the fugitive slaves*," were presented at different times, and immediately "accepted."

Others of a different character were presented. I give a specimen.

"TO GERRIT SMITH:

"Please pay to Spencer Kellogg, Treasurer of the New York State Anti-Slavery Society, *two hundred dollars*, and charge to us—on condition that abolitionists will cease to apply the doctrine of immediate repentance to the sin of slaveholding.

(Sigoed)

"THE PRO-SLAVERY DIVINES OF THE NORTH."

"Not accepted!" was the reply. Another draft of $20 was presented from "*the Politicians*," on condition that abolitiouists would cease to urge the duty of remembering the slave at the polls."—This, with one or two others of a like genus, were immediately protested. During all this time, smaller sums were coming in from men, women and children. E. D. Culver, Esq., made

subscription. Some one pleasantly remarked ... must be set down to the credit of the "whig ..." This drew from him a challenge to the ... party, and immediately a five dollar bill was ... to the table labelled, "Loco-Foco." After ... suming an hour or more in this way, the col-... ns were footed and the amount ascertained to ... about $1400. This stimulated some one to ... a resolution affirming the encouraging pros-... ts of the cause. I occupied about an hour in ... support, when the convention took a recess.— ... the evening, a number of resolutions were pas-... One concerning the duty of Christians and ... ristian ministers, was spoken to briefly by ... v. Mr. Colver and myself, and at length and ... ably by Mr. Chaplin. A resolution in re-... to anti-slavery publications elicited appropri-... remarks from R. G. Williams and E. M. K. ... en; when, after prayer, at a quarter past 10 ... ock, the convention adjourned *sine die*. The ... iences were generally large, and made up of the ... citizens of the intelligent county of Wash-... gton, and its vicinity. The inhabitants of the ... autiful and flourishing village where we met, ... rally illustrated the Christian virtue of hos-... ality.

Friday morning (yesterday) brother Williams ... d myself were indebted to the kindness of a ven-... ble soldier of the Revolution for bringing us on ... r way towards Albany to take the evening boat ... New York. Our patriarchal guide, 82 years ... drove his carriage with the skill and energy of ... man of 25. As we ranged along the bank of the ... udson under the shadow of "Bemus' Heights," ... here the decisive battle between Gates and Bur-... yne was fought, we passed an old storm-beaten ... ouse, near the river. "That," said the old vet-... ran, "is the house in which General Frazer died, ... ter he was shot upon the hill yonder." The ... ght of this relic of the olden time touched a sym-... thetic cord in the bosom of our ancient friend, ... d on he went discoursing of the Revolution, and ... lling stories of Washington, Burgoyne, Green, ... is namesake and relative) Lord Percy, and other ... hieftains of known fame. He was well acquainted ... th Col. Barton who performed the perilous ex-... ploit of capturing the British commander, Prescott. ... n Rhode Island, and gave us many anecdotes of ... m. For two years and nine months, Mr. Green ... as a prisoner on the Island, under charge of the ... essians. He was compelled to do the menial ... ork of the camp, was robbed of all his property, ... bjected to great cruelties, and twice came near ... osing his life. After detailing with much feeling ... long series of the wrongs he endured, he sudden-... y paused, and turning to us, he said, with great ... nergy: "But, what is all that compared with ... slavery? Nothing—less than nothing! The ... slaves suffer daily more than we endured during the whole war—and without hope!" The old man illustrated the strength of his faith, by travelling 20 or 30 miles in the rain to attend an Anti-Slavery Convention. Till recently, he has been President of the Anti-Slavery Society in his town. Noble branch of a noble trunk—green and fruitful in its age. But I am growing tedious.

Yours, truly,

H. B. STANTON.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, July 16, 1839.

☞ The editor *primo* is laid up or rather *laid down* this week with the ——— The readers of the Philanthropist will therefore please to make the best of such fare as is spread out before them from the chair editorial of an editor *secondo*, *alias pro tem*. By the way, from the little attention paid by *delinquent* subscribers, as yet, to the late editorial "scolding and exhorting beseeching and threatning" in the item of funds, perhaps *they* don't deserve any thing much better than saw-dust or soft soap. It is by no means certain how soon the editor *primo* will get up again, that *may* depend in a great measure on subscribers.

Who would'nt get disheartened and beat out and the ———, with such cold patrons and such warm weather combined? H.

☞ Our neighbor of the Republican makes a descent upon the editorial of the last No. of the Philanthropist headed "No paper next week," in the following grandiloquent style. Clayton's ærial ascent on the 4th, said to be superb, is'nt a touch to it.

"Progress of Abolitionism.—A great noise has been heard about the reputed headway made by abolitionism in Ohio. We have all along treated the notion after the manner of treating most humbugs. The following is an extract from the Philanthropist of yesterday, and speaks volumes. If the abolitionists are compelled to resort to all sorts of wheedling and coaxing, scolding and exhorting, beseeching and threatening, in order to keep alive a weekly paper, and after all find themselves able to publish it only semi-occasionally, we do not think there need be any apprehension that all creation will be forthwith revolutionized. The Philanthropist has been conducted with no inconsiderable ability. Its editor is a bold, nervious writer, but it is all in vain. Hear his doleful complaints:—"

Not quite dead yet—neither notes nor checks protested—new subscribers coming in like a whirlwind—cash, like a *few large drops* before a drenching shower—treasurer ready to pay up all printers bills, office rent and contingent expenses. Can you say as much neighbor? By the way, it may not be wise to expose our "semi-occasional" spasms. Some of your own list of subscribers by learning what galvanic agonies we are in, may sympathise with us under such awful struggles and rush to the rescue. Perhaps, however, the article was only intended for the "Southern trade" or 'market,' eh? H.

NEWSPAPER AGENTS.

Of these there are two kinds. An individual of the one class consents to have his name entered on the list and there it stands from week to week and from month to month without any farther intelligence from him.

For all purposes of use or profit it might as well be the name of some native on the coast of Guinea or in New Holland, or the strange combination of consonants jumbled together to designate a Russian or Polish nobleman, to accomslish the pronunciation of which, a wag says you must cough once, sneeze twice, stammer one second and say *ski*.

Such an agent never circulates a prospectus of the paper whose interests he professes to be promoting, he never makes any collections of subscriptions a long time due, he has no list of subscribers in his vicinity and he does not trouble himself in making enquiries and reporting concerning those who are good, bad or indifferent.

Remittances from such an agent are not, of course to be expected, in short, he remains entirely *passive*, except it be to receive a gratuitous copy or two of the paper for himself. Not so with one of the other kind. He is continually soliciting and urging subscriptions. He will not take that rough and surly negative NO for an answer. If he cannot obtain a subscriber for a year, he will persuade him to become so for six or three months, trusting that if he can infuse a little of the leaven into him for even so short a period at that, there is hope that the whole will eventually become leavened. He says within himself, behold, how great a fire a little matter may kindle. He will take any amount from twenty five cents to the full price and he fully understands all the pecuniary affairs of the paper & the delinquencies of each subscriber. He is frequent, minute and accurate in his reports and remittances. Such agents are worth having. These remarks have been suggested by the reception of another letter from an agent noticed in an editorial of July 2. At that time he reported fifty-five new subscribers and $32,44 cash. He now reports forty-three more new subscribers and $36,50 cash, and also writes concerning one of those whom we supposed a real *bona fide living* agent, as follows, "Mr.——
—of——— one of your agents, died about TWO YEARS SINCE!" Reader. to which class do you belong? To the *living* or the *dead?* If to the latter, had not your name better be transfered from the agency to the obituary list? H.

☞ Will those who believe American Slavery is part and parcel of the precepts and doctrines taught in the New Testament Scriptures, give an attentive perusal to the letter of the Rev. Mr. Rankin on the first page of this paper? If his premises be correct, his argument drawn from them against the sin of "men-enslaving" will be like a South American earthquake to every vestige of such notions about the righteousness of slaveholding. They will be completely overthrown or swallowed up, and the stereotyped old argument, edition 99, 999, entitled, Onesimus sent back to Roman slavery by the Rev. Mr. Paul, will be a total loss to the publishers and must henceforth moulder on the shelves uncalled for and unsold. H.

GET READY FOR HIM.

Rev. James Boyle, the late publishing agent, has been appointed by the Executive Commitee to enter the field as a travelling agent and lecturer. He will visit the river counties and will be prepared to furnish Anti-Slavery Societies and individuals with libraries of anti-slavery publications. Now then, is the time to supply yourselves with anti-slavery literature, arguments, facts &c., brought to the threshold of your own doors, will not every Soc. forthwith pick up the coppers & fips to the amount of five, ten, or fifteen dollars and be ready to supply its members with a complete suit of armor from head to foot? Let every female abolitionist supply herself with Mrs Childs Appeal and the poetry and prose of the young and lamented authoress, E. M. Chandler, who was "an able author and editor; in fact, one of the most accomplished and powerful female writers of her time"—Let every young man supply himself with Whittier's soul-stirring strains, and the spark of liberty, if there is any within him, will soon be kindled into a conflagration. Let every caviler fault-finder, every I-am-as-much-an-abolitionist-as-you-are-BUT, and every objector to immediate emancipation get the very cheap edition of Thome and Kimball, READ IT, and then *open his mouth again if he can*. Do not forget the martyr Lovejoy in your selection, but by a careful perusal and re-perusal endeavor to imbibe some of the same principles of self-devotion and self-sacrifice for the slave, for freedom and for human rights that animated his soul.—Mahan's trial too, for that latitude, in short, select a good assortment, (they are all diamonds,) pay for it, read it, keep the books moving and anon you shall see a crop of the rankest "fanaticism," the true "ultra" Clay classification kind springing up. Above all let every one who wants to know the current news concerning ABOLITION, and how it is DYING, and when the FUNERAL is to take place, and all that, subscribe for the Philanthropist, and pay only 2,50 in advance and he shall be supplied to his heart's content. H.

Clermont County Convention.

A letter from Batavia states that the friends of the anti-slavery cause in Clermont county have agreed to meet in a county convention to be held at that place on Wednesday, July 24. The presence and assistance of Rev. J. Blanchard and J. Boyle, of Cincinnati, is expected on the occasion.

Now then, "friends, countrymen and lovers," will you not turn out to a man and be living witnesses to those of our enemies who are crowing before they get out of the woods, over the decline and death (as they will have it) of abolition, that there is a spark or two of vitality left yet? If the work is a glorious work, why not take hold in good earnest and do it up at once? There must be more vigorous efforts put forth by the anti-slavery host than have ever yet been witnessed, or the cause will certainly retrograde. There is reason to fear that very few of the number in the anti-slavery ranks have ever taken hold of the work as though it were a case of *life* or *death* to American liberty. Rouse, then, all your forces, and that you may not lose the impetus imparted by the occasion, but may have something to follow it up and keep you moving, carry out the following plan. Let those who live in the same neighborhood pair off and subscribe in company for the Philanthropist, ☞ *paying* in advance one dollar and twenty five cents each. Do you not love Madam Freedom well enough to give her one dollar and twenty five cents!—for your own benefit too! How many will do it? Fifty, forty-five, forty, thirty, twenty, ten? Not *ten* in old Clermont? Why you are as bad as old Sodom! H.

The editor of the Herald of Freedom discourses thus to the abolitionists of N. H. Are there not some abolitionists of a more western longitude to whom the same sermon needs to be preached?

But we are mortified at New Hampshire professed abolitionists, who don't subscribe for their paper. There are many, very many who are outrageous anti-slavery men, who will give nothing but a prayer, and that they would not give if they thought it worth nine shillings a year. They can give for dress and for furniture, and to build meeting houses, and to cushion up pews and bedeck and bedizen up pulpits, and make the minister life member of this, that and the other popular "good object of the day." They can take Panoplists and Patriots and Statesmen to pamper their party and sectarianism. They will shell out into the contribution box, for the Board of Commissioners, when the *deacon* brings it *solemnly* round among the *pews*—on *Sunday*—under the inspection of the *pastor*—but not a copper for the poor slave or his unpopular cause. Nine shillings a year or ninepence a month, to sustain their own periodical they can't afford. The negro asks a *mite* from them, and they give him a *cheaper prayer*.

Brethren an't it so? Examine yourselves. Our cause has too many abolitionists. It can't maintain them. Our machinery is getting too cumbrous and unwieldy. It has too little vitality for its multiplied numbers. We are like the army of Xerxes who could not find room in the boundless plains to display their wings. Few though we be, we are too many for victory. Our Gideon's army must undergo a purgation. We must get down to the 300 that lap water only in their eagerness to fall upon the children of the East. We shall then get down to our old *contributing* number. Heaven save us from these rapid accessions of members who can't sustain a single little nine shilling sheet, when rotten party spirit and scarcely less rotten sectarianism can whiten the land with its sheets. Shame on New Hampshire abolitionists, that Charles C. Burleigh of Pennsylvania has to contribute *ten* papers to their cause in this State, out of his *empty purse* and they can't afford to subscribe for *one*

From the Pa. Freeman.

☞ The following communication does not overrate the pamphlet, "*Slavery as it is.*" It is enough "to stir a fever in the blood of age."

Mr. Whittier—I have just finished reading Weld's "Slavery as it is." Such astounding disclosures as this book contains I never read before. I had perused many anti-slavery publications, but never was so shocked and pained as at reading this. Here, in all conscience, I exclaimed, is sin enough to sink this people to the bottomless pit.—Oh, friend Whittier, slavery must die immediately on the altar of freedom, or the moral life of this nation is gone for ever. History furnishes no parallel to the enormities of slavery in the Southern states. The like in atrocity, on so broad a scale, never existed elsewhere on the face of the earth. All nature, reason, conscience, humanity, morality and religion, demand, in thunder tones, its prompt and perpetual overthrow. Heaven and earth should be invoked to put an end to it. Henceforth the North can have no excuse for its indifference on this subject. Light, like that which shone around Saul on his way to Damascus, now shines on us, revealing the horrors of the great Southern prison house, and making known the sorrows and sufferings of the poor slave.

Humanity owes a debt of eternal gratitude to Mr. Weld. His book was a desideratum in anti-slavery literature; the very thing wanted to bring the North to a solemn sense of its responsibilities to God and man. If our lecturers were to copy the example of Mr. Weld, and deal more in the facts of slavery, they would reach the hearts of their hearers more surely than by abstract reasoning and argument. The mass of hearers can understand facts, but do not readily comprehend abstract ratiocination. The object of speaking is to be understood. Would it not, therefore, be wise to use means best calculated to accomplish our object?

This book should circulate from Maine to Louisiana, to the utmost bounds of slavery. It should follow the trail of the monster as the hunter tracks his quarry. If such narratives as are recorded in this work do not stir up the moral power of the nation against slavery, nothing ever will. The philanthropist and the Christian may then give up the contest in despair. Hope, even the last to abandon us, will, like Noah's dove, take its flight to return no more. But I anticipate a better result. Humanity, mercy, and justice, still linger among us, and this book will act as a mighty loadstone, to draw together from all quarters of our republic, those who are under their holy influence, and consolidate them in one mass; thus imparting to their principles and action increased vitality and power, to carry forward the warfare of freedom to a speedy and triumphant issue.

J. S. P.

Such notices as the above, of the new work, "Slavery as it is," are to be seen in almost every eastern anti-slavery paper. The new organization in Massachusetts have begun the labor of supplying every clergyman in that State with a copy gratuitously. Notwithstanding the work is endorsed by responsible and credible witnesses, yet there is reason to fear that there are many at the north who will attempt to gainsay the facts there related and to resist the evidence embodied in it concerning our American charnel-house. Of this class of persons were the Jews to whom Stephen preached his martyr sermon. So strong was their pre-determination, from prejudice and pride to reject the clearest evidence concerning the Messiahship of the Savior, that Stephen breaks forth in the following "harsh epithets and denunciatory language." "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye" in a course of conduct towards "the prophets and the Just One of whom ye have been the betrayers and murderers." Doubtless Stephen was conscious, during his long discourse, of the hopelessness of convincing those who were fully pre-determined and pre-committed not to be convinced, and it is more than probable that there are many of this description who will read "Slavery as it is" and receive as little benefit from it as the audience of the martyr did from his faithful exhibition of the truth, they will only "gnash on it with their teeth."

We have been so accustomed to think of the Russian and the Turk, as beings whose names were synonymous with complete despotism and refined cruelty, and at the same time to estimate ourselves as endowed with and possessing every trait of character that is lovely, such as gentleness, compassion, benevolence and honor, that we cannot brook the imputation but resent it as a flagrant insult, that *it can be possible* for *us* to equal those semi-barbarians in deeds of savage inhumanity and baseness. It deeply wounds our self-esteem and works out a humiliation for us, at which our fourth of July notions wholly revolt and raise a rebellion, however much our consciences may flash upon us the conviction of the truth of the allegation. But it is evident from "Slavery as it is" that the Russian and the Turk are thrown far back in the shade of the landscape where we are made to appear, indeed it will require sharp scrutiny, henceforth to discover them at all! We shudder at the mention of the Russian knout or the Turkish cimiter, but is the application of the American lash and paddle upon the writhing and quivering flesh of the victim of American despotism an operation less terrible or less fatal? If you think so reader, study the pages of "Slavery as it is!"

Hereafter, if we are fully determiued to cling to slavery, with all its loathsomeness and meanness, the Russian, the Turk, and even the Tripolitan or Algerine corsair may well exult in their names and raise their shouts and thanksgivings to "Allah" that they do not bear the appellation of *Americans.*

There are frequent inquiries for "Slavery as it is," at the Depository. Those who are desiring to procure it, (and who is there that should not,) are informed that a quantity has been ordered from New York and will probably arrive in five or six weeks, price forty four cents per copy. Send in your orders and give it a wide circulation though it be at the expense of our national disgrace. H.

For the Philanthropist.

A Dialogue between a Slaveholder and his Conscience.

Conscience. Do you think, my dear friend, that it is right for you to hold these negroes as your property, mere goods and chattels, and to treat them as you do your cattle and horses?

Slaveholder. Certainly, I think I am doing right. I am doing nothing more than our fathers have done for hundreds of years. And I feel it to be a privilege to walk in their steps. In fact, slavery has always existed, and always will exist; there is no help for it. And then it is sanctioned by the laws of the land. We therefore consider ourselves as having high authority for holding slaves.

Con. I know that we ought to respect the memory of our fathers, and approve of their good actions. But you know that they were not perfect. You will not affirm that they did nothing wrong, In fact, they were just as liable to err as those who now live. It would be easy to name many things which many of them did which we know to be wrong. And if they practised slavery, this is no evidence that it is right.

But you say "slavery has always existed." I answer, sin has existed as long as slavery: it has existed ever since the fall of Adam. We might as well say sin is right, because it has always existed. You also bring forward the sanction given to this practice by the laws of the land as justifying your conduct. But let it be remembered that human legislators are not infallible; their laws are not an unerring steward of right and wrong. The authority of God is above human laws. Whenever the laws of men are inconsistent with the Divine law, they are wrong. The Bible says, "We ought to obey God rather than men."

S. H. The condition of the negroes in this country is far better than it would have been if they had remained in Africa. *There*, they would inevitably have remained an ignorant, degraded and miserable people. But *here*, they are in a christian land, a land of light and privileges. You ought therefore to be satisfied that I am doing right.

Con. I doubt whether the condition of the slaves is so much improved as you imagine. Some of them it may be are in a better condition. Some of them may have been brought to a saving knowledge of Christ. But we have reason to fear that the number of them is comparatively small. With very few exceptions, they are kept in such ignorance and degradation, and manifest so much depravity, that there is too much reason to fear they have felt but little of the benign influence of christianity. Though some of them are treated with humanity and kindness, yet it is commonly far otherwise. The slave codes give the master a power over his slaves almost without limit. And this power is but too generally used with much severity. The common policy to keep the slaves in ignorance and to degrade them as much as possible. Of course they are despised, and looked upon as an inferior caste. They are compelled to labor for others without wages. They are driven against their will by the lash of the taskmaster.—They are often fed sparingly, and clothed very scantily: and sometimes suffer the most cruel punishments for trivial offences, or for what is not criminal at all. They are bought and sold like cattle and horses, and driven hand-cuffed and chained to market. Husbands and wives, parents and children are often torn assunder, never to meet again on earth. Females are often made to administer to the brutal lusts of their masters and other white men. The slaves are not permitted to read the Word of God; it is even made a criminal act to teach them to read. Their spiritual interests are sadly neglected: as a general thing they are looked upon as heathen in a christian land.

This is a very imperfect description of the condition of the slaves. And yet you say it is far better than it would have been had they remained in Africa.

S. H. But surely you do not charge me with being guilty of all you have mentioned.

Con. It is true you treat your slaves better than many others do; yet perhaps not quite so well as you persuade yourself. You rob them of property in themselves; you compel them to labor for you without paying them wages; you are making yourself rich, not by the sweat of your own brow, but by their labor, their sweat and groans and sighs. And then let me ask you how many religious privileges you have afforded your slaves? How much have you done for their eternal welfare?

But suppose I were to admit that the condition of the slaves is far better than it would have been if they had remained in Africa, yet this would not prove that enslaving them is right. This argument is based on the principle, that whatever is the means of doing good, is good; that is, if good is accomplished, it is no matter what the means may be, they are right. But this is condemned in the Scriptures. The apostle Paul condemns those who say, "Let us do evil that good may come." On the same principle on which this argument is founded the conduct of those who crucified our Lord might be justified; for no event which has ever occurred which has been productive of greater good than the death of Christ. By his death innumerable multitudes have been or will be saved from eternal ruin. Yet it is said, "Wo unto that man by whom he is betrayed. It would have been good for him if he had never been born." So also Joseph's brethren did right when they sold him to be a slave in Egypt, if the principle under consideration be correct. Yet every one knows it was a wicked act.

S. H. After all you have said I still maintain that I hold my slaves by a good title. I have bought them with my money, and paid honestly for them. I have robbed no one. The negroes had been deprived of their liberty loug before.

Con. You will not affirm that those men did right who went to Africa, and kidnapped and dragged away its inhabitants; who instigated war that they might purchase the prisoners for slaves. The injustice and gross wickedness of this conduct cannot be denied; the guilt of robbery and murder is involved. And it is manifest that those who robbed Africa of its inhabitants did not by so doing obtain a right to reduce them to slavery. Of course they could give the purchaser no better title than they possessed themselves. Let these slaves be sold as often as they may, or be held in slavery as long as they may, the title becomes no better: it is still the same that was possessed by the man that stole them or their fathers from Africa. It will avail you nothing to say that you paid your money for them; no more than it would the man who purchased stolen goods, knowing them to be such, to say that he had paid his money for them, Nor will it avail to say that the original claimant is dead, and that there is now no one to set up a claim against you. For the rightful owner of this property is present end always has been present; and has always given evidence not to be mistaken, that he claimed it. You know well that it is only by physical force that he can be prevented from maintaining his right.

Suppose some trafficer in human flesh were to kidnap your children and sell them in some slave market, I know you would consider it one of the most heinous crimes that could be committed.—Now let me ask, how often must your children be sold, or how long must they and their posterity be held in bondage before you will admit that the title by which they are held is good? Will the time ever come when their slavery will be just and right?

S. H. Never, never. But I do not think the cases parallel. Our slaves are nothing but ignorant, degraded *negroes*. But my children are *whites*, elevated, refined, and enjoying many privileges. Besides, I think your remarks partake more of the nature of an appeal to the feelings, than of argument.

Con. Our Saviour warrants us in using just such arguments. He commands us, "to love our neighbor as ourselves," and "to do unto others as we would that they should do unto us." If we love our children (who are a part of ourselves) so well as to be unwilling to have them enslaved, we ought to be unwilling to enslave the Africans. If we can see great injustice in the one case, we should see it and acknowledge it in the other.

But you say that your children are elevated and refined, while the slaves are degraded. Yet you perfectly know, that if your children and their posterity for generation after generation, were placed in precisely the same circumstances in which the slaves of this land are now placed, they would become ignorant and degraded too.—Then according to your own argument they might justly be held as slaves. But this you will not admit. Your argument proves too much and is therefore worth nothing.

S. H. But you forget that I said they are negroes. I believe they are an inferior race of human beings; they have not the capacity that white men have, and are incapable of being elevated.—They evidently are intended by their Maker for serving those who are capable of directing them.

Con. The slaves are not all black. Many of them have more Anglo-Saxon than African blood in them; and yet they are held as tenaciously as those of pure African blood, and the title is considered as good. I do not consider the evidence of the inferiority of the African race as by any means satisfactory; much less can I admit that the negroes are incapable of being elevated. That they are capable of being raised from their degraded condition might be abundantly proved. But I shall detain to do it.

Let us suppose, for argument's sake, that the negroes are an inferior race, and what then? Will it follow that it is right to enslave them? You admit that they are human beings; but found your right to enslave them on their inferiority. Where is the evidence that God has given to the more elevated classes of men a right to seize and oppress the ignorant and degraded, and place them in such circumstances that it will be impossible for them to rise? If inferiority is the criterion, then we may find many of the whites who are suitable for slaves, and may with propriety be enslaved. For we have many white people sunk just as low as the blacks. I ask who is to be the judge and draw the line between those who may justly be masters and those who ought to be slaves?

S. H. You seem very willing to persuade me to give up my property in slaves and thus expose myself and children to hardships and want. But I feel that my cause is strong. There is a mighty host on my side. I cannot but be confirmed in my opinion by the fact that there have been and are so many wise men of the same opinion. Many wise and good men have defended the institution of slavery, and have publicly vindicated the justice of slaveholding. Some of them have written powerfully on the subject, and quieted the consciences of many slaveholders.

Con. It is true that many great men have undertaken to defend slavery. And some of them have put forth all their energies in this work. We ought to respect the opinions of great and good men, and to weigh well their arguments; but we are not to take it for granted that their opinions and arguments are correct and good. There are men of talents and moral worth on the other side of the question; and the opinion of these, is entitled at least, to as much weight as that of the former class; many of whom are liable to be influenced by self-interest. I sometimes think our learned Doctors of Divinity and Professors of Theological Seminaries are no better employed than they ought to be when they undertake to defend slavery and satisfy the disturbed consciences of slaveholders. They are riveting the chains of slavery tighter, and are doing what they can to perpetuate it. They seem to me to be taking part with oppressors against the oppressed, and to incur a most fearful responsibility. Yet if they are right, follow them; if their arguments are good, receive them. I however cannot but be grieved at these things; and alarmed when I think how fast the sons of the revolutionary patriots are degenerating, how fast they are rejecting the principles which prevailed half a century ago. If we go on as we have done, it will not be long until the iron hand of despotism is laid upon white men as well as black. There are serious encroachments already made or threatened to be made on our dearest rights.

(*To be continued.*)

For the Philanthropist.

Southern Freedom of Thought.

Mr. Editor:—Some three years since, a young man from Greenup county, Ky., by the name of James W. Davis, was a member of Marietta College. He was but fifteen or sixteen years old when he left his father, (who was a slaveholder.) and his opinions concerning the "peculiar institution" were unformed. In fact, he told a fellow student that "he never had a thought on the subject but that it was perfectly right to hold slaves, never having heard the right disputed, or questioned, and supposing that slaves were held by every body." In this unsophisticated state of mind he became an easy prey to the fanatics, as their propositions seemed to him as self-evident as the axioms of old father Euclid, and the Q. E. F., that which was to be done, followed, he became a zealous abolitionist. And he took hold too in real Kentucky style, going ahead the whole porker, bristles and all. Well, this raised a commotion in his father's family among his brothers and sisters, for they went in the whole porker too, hoof, tail and snout, for the "chattel principle." So they set themselves to work to frighten the young Kentuckian, to the end that he might abandon his "visionary dogmas." One of his female relatives, with *incendiary* zeal, flung an edition of Mrs. Child's Appeal, which he had had the audacity to carry home, into the fire. Of course it burnt.—Why should'nt it, glowing with heat within and wrapped in flames without! Well, after he returned to his collegiate studies, his friends endeavored in all their letters to him, to induce him to give up his *fanatic* notions, now representing to him how he might figure in the world if he would not join himself to such a despised sect, then representing what a pity it was that he should thus throw himself away, and anon backing the whole up with threats of what would be the consequences if he *recklessly* persisted in his obstinacy. He permitted a fellow-student to copy extracts from some of their letters of *awe-ation* with leave to use them as might be thought proper. Two of them are here given. The first is verbatim from a brother in Kentucky. They are adduced to show how Southern people, if they cannot coax and flatter anti-slavery sentiments from the heads of their friends, will try to force them out, and numerous living exiles are witnesses of what the next step is, if they do not succeed in that.

EXTRACT.

"Rev. Mr. B——, a Presbyterian preacher of Ohio, was some short time since in company of several other gentlemen descending the Ohio river on a steamboat. He made himself known as an abolitionist by telling the negroes on board that they were as free as any men. The company unhesitatingly ordered the captain to land his boat on the Kentucky shore. He refused at first, they persisted in the order, the boat was landed—a rope was tied round the neck of B. and thrown across the limb of a tree, and at the instant they were about to swing him up his wife fainted at their feet. This touching scene moved the feelings of the venerable J—— R——, and through the influence of his powerful eloquence they spared the life of B. at that time. But, sir," continues the gentle brother, "he may be thankful that he was on *Kentucky soil*, for if he had been on the soil of some of the other states, *eloquence* would have availed him nothing in that crisis."

That may be seen from the next extract, which is from the letter of another brother, who is, or was at that time, the owner of two plantations in Mississippi, stocked with human cattle. He writes from that state as follows:

"I have given my voice to have several men publicly whipped for expressions not near so strong as those you are reported to have made use of," (alluding to some "harsh epithets" young Davis had used when at home on a visit in Kentucky) "and let me tell you," continues the *chivalric* brother, "if you should be caught in any part of the South, and the declarations you have already made should be proved against you, YOU WOULD BE HANGED WITHOUT JUDGE OR JURY, to the *disgrace* of your family."

Yours, &c. ALPHA.

☞ The newspapers detail the following:

Shocking Murder.—Rev. David Hasson, of Williamsburgh, Whitely county, Va., was lately murdered by one of his own negroes, his head cut off and secreted so that it has not yet been found. It was with difficulty that the negro was protected from the town's people, who were for executing summary justice upon him.

"Thou shalt not kill," saith the Divine law.—What right, therefore, had this "negro" to kill the Rev. David Hasson? God will not hold him guiltless.—"He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death," saith the Word of God. What right, then, had the "Rev. David Hasson" to be found with a man in his hand? Jehovah will by no means clear the guilty.

Civilization.—Thirteen pistol and bowie-knife fights have occurred in Tuscaloosa, within sight of the capitol, since the commencement of the present session of the Alabama Legislature.—*Weekly Review.*

NOTICES.

RECEIPTS.

PLEDGES AND DONATIONS.

From June 28th to July 12th.

A A Guthrie, in full of pledge, $50 00; Putnam A S Soc. by H Nye on pledge of 1838 10 50; Prof Cowles on Oberlin pledge 3 00; Georgetown A S Soc pledge 10 00; Eleutheria 10 00; P D Allen 5 00; A Allen 5 00; R & P Marvin 1 50; James Howarth, on Cincinnati pledge, 10 00; Henry Vanbergen, on same 7 00; John Haughton on same 5 00; Edward Nevers on same 50c; John Scudder 50c.

Wm. Donaldson, *Treasurer.*

FOR PHILANTHROPIST.

From June 14th to June 22d.

By Jno. Hampton, Jr., for himself, 2 50; Wiatt Bailey, 2 50; Rev. Geo. Brown 2 50; Robert Galbreath 2 50, by Joseph Goulbourn, Agent, for Danl. Bonsall 5 00; by Rev. R. Barnes, Agent, for Rev. E. S. Huntington 2 50, and Dr A Stockwell 2 50; Rev Thos Galt 2 50.

From June 28th to July 12th.

Edward Nevers 50; Alex Porter 2 50; Francis Metcalf 2 00; Geo M'Millen 3 00; by M. Simpson for Joseph Cole 2 50; by William Birney, Agent, for Daniel Doty 1 25; Hon J Collett 5 00; Abraham Vaughl 2 50; Jabez Neel 2 50; J C Work 2 50; David Marble 2 50; Andrew Campbell 2 50; Hughes & McMania 2 50; Thomas Hibben 2 50; Benjamin Tufts 2 50; Joseph Hollingsworth 54; Samuel Stubbs 1 25; Elizabeth Lukens 2 50; by Jesse Holmes, Agent. Joseph Ingram 2 50; Joseph Bailey 4 00; John Miltard 2 50; David Galbraith jr. 2 50; Ephraim Kibbey 2 50; Isaac B Nickols 2 50; Walter Yaney 2 50; Dr Wm Peck 2 50; Geo Tippins 2 50; Isaac Faris (where does he reside?) 2 50; J H Lovejoy 1 00; Ellis Davis 2 50; Samuel Grisell 2 50; Gideon Bloxom 3 00; by Mr C. W. James, Agent, D Stewart 2 50; J W Feegitt 3 75; John Sailor 5 00; Samuel Robb 3 00; Hiram Stitt 500; James Hanna 1 25, Jas Hammond 2 50; Johnston Tremper 2 50; John Davis 2 00; E M Lewis 2 50; by L. D. Butts, agent, John C. M'Coy 2 50; James Trimble 2 50; Samuel White sen'r. 2 50; Jacob Barrick 2 50; Milton Moore (commenced at No 55 and paid to 221) 2 50; Thomas Rogers 2 50; Lonisa Cunningham 2 00; Lyman Burrell 2 50; Woodward & Harris 2 50; by Asa Smith, Agent, Robert Taggert 2 50; G R Brewster 2 50; Robert Karr 1 75; A D Seldon 1 75; by Alonzo Bailey, agent, Harlan Hill 50c; S & E Treat 50c; John C Wright 50c; Dr Philo Wright 50c; Lot Preston 50c; D M Naughton 2 50; Chapman & Granger 50c; Russel Abbey 2 50; Hurlbert & Lodge 1 25; T A & J Kilborn 2 50; Dr. Oliver Mills 50c; Oviatt & Sanford 50c; H Thompson 50c; Dr A W Oliver 50c; Dr J Metcalf 50c; W D Hornell 2 50; Nathan Strong 2 50; Matthew Hubbell 50c; Rockwell & Culver 1 50; Uri Oviatt 1 25; J T Welton 50c; Nathan Gillett 2 50; L W Bodwell 3 00; J B Taplin 3 00; Cassander Sackett 2 50; Philo Wright 2 50; Timothy L Bacon 50c; Henry K Miller 50c; Jacob Nees 2 50; Joseph Taylor 50c; W S Burns 25c; O M Dickinson 50c; Coe & Williamson 1 25; Oliver Stanford 50c; Harry H Morse 2 50; Jeremiah Jones 2 50; Bezaleel Hough jr. 2 50; A Z & A Horton 50c; Asa Poond 2 50; Anthony & Hinman 2 50; Ransom Baldwin 2 50; Day & Baldwin 2 50; S H Bass 2 50; Wm Frazer 50c; Wellman & Goddard 50c; Robert H Folger 2 50; Hastings & Sawyer 1 25; David Law 50; Kline & Fashbaugh 19c.

Samuel Hall, *Publishing Agent.*

MORUS MULTICAULIS.

The Subscribers have several Thousand growing prosperously in the neighborhood of Cincinnati. Persons wishing to make purchases for next year, may address (post paid)

JAMES G. BIRNEY, *New York.*

2mo. WM. A. BLACKNEY, *Cincinnati.*

NEW MAP OF OHIO.

This new and splendid Map is now in the course of delivery, and subscribers will be furnished as fast as the agent can supply them.

Extract from the Report of the Committee of the Trustees and Visitors of common schools of Cincinnati.

"That they have carefully examined said Map, and the highly respectable testimonials in its favor and do not hesitate in saying that we believe it to be one of the best executed and most correct Maps of our state that we have ever seen." * * * *

"*Resolved*, That the President be authorised to purchase thirty copies of Doolittle & Munson's Map of Ohio, for the use of the common schools of Cincinnati." Which report was accepted and resolution unanimously adopted, March 12, 1839.

Columbus, June, 8, 1838.

In compliance with the provisions of an act of the General Assembly passed Jan. 27, 1838. We have examined and do approve of Doolittle & Munsons Map of Ohio.

JOSEPH VANCE, *Gov. of Ohio.*

Carter B. Harlan, *Sec. of State*;

The above Map is for sale at the publishers rooms (up stairs) corner of Main and 5th st. Cincinnati. Also sectional Maps of Iowa, and Wisconsin Territories, pocket maps of Indiana, Illinois, and Kentucky. Mitchels large Maps of the United States, and World, large Maps of Indiana.

Cincinnati Canal Market.

Cincinnati, July 15, 1839.

Flour, (from boats)	$4,25
Corn, " "	75
Oats,	50
Corn Meal,	87
Wheat, per bushel,	90
Butter, fresh,	25 cts.
Lard	10 a 11
Pork—Clear is held at $22 a 22 1-2; Mess 20.	
Hams	11 a 12 1-2
Coffee,	16 1-2 a14.

POETRY.

For the Philanthropist.

THE CONQUEROR.

There was a temple, a glorious one,
'Of the noble in death the dwelling;
Its gilded dome was bright in the sun
And its organ tones were swelling.

A varied light through its windows stray'd,
All painted in antique story;
And over its marble pavement played,
Like a gem diffusing glory.

I saw the lamb on its altar stone,
The banner of love displaying;
And heard in a deep unearthly tone,
Who their hallow'd rites were paying.

There was a city, the home of the free,
Where wisdom and wit were abiding;
The boast of the land the queen of the sea,
Where her fleets were gallantry riding.

The great and the good, the fair and the brave
All, all in that city abounded;
She never had stooped to bow as the slave,
Nor by tyrants had been confounded.

Oh! she was a city to liberty dear!
And never had dream'd of danger;
Her wealth was the boast of the far and near,
And none to her home was a stranger.

There was a home, like the one above,
A home of many the dearest;
There the mother clasped in tenderest love,
All that to her heart was nearest.

The sire and the son and the daughter fair,
And the youth to whom she was plighted
In a bower of bliss and beauty, where
A seraph had been delighted.

They were bound in the dearest of earthly ties;
They loved, and in love requited
Had learn'd the bliss of their lot to prize
Ere the bud of hope was blighted.

There rose on the ear a mighty one,
On a blood dyed charger mounted;
His arms were bright in the morning sun,
And from his deeds recounted.

With a great and valorous host he came,
In a whirlwind fury speeding;
With him rode Might, but Want and Flame,
And Ruin and Death succeeding.

And he hath polluted that altars fane,
Like the demon of wrath descending;
And they who worshipped shall never again
In its marble courts be bending.

For low they are sleeping the sleep of the slain,
They are laid in deaths long slumbers;
And that altar stone hath a crimson stain,
From the hearts best blood of numbers.

And none now regard those windows high,
Nor gaze on that antique story;
And its beautiful, chequering lustres lie
On a pavement solid and gory.

That mighty one hath forged a chain
For that city so wise and glorious;
Her children of freemen no more remain;
Her wealth hath lured the victorious,

And her boasted name is a boast no more;
And fast is her pride of bravery,
And they who never were bound before
Are weaving the bonds of slavery.

Her walls, and her domes, and her princely towers,
And her fleet's imperial token,
Are seen no more; and in distant bowers
The hearts of the great are broken.

He has parted hence, and rapine and fire
Have levell'd that love hallow'd dwelling,
And she, who erst had her hearts desire
With anguish the gale is swelling.

And she, whose tresses of raven hair
That nuptial morn were braided,
Is pale with the frenzy of wild despair,
Like a drooping lily faided.

And those they loved in the field of fight,
Are cold in the pale moon's beaming,
Where the raven rests from its weary flight,
Its dolorous dirges screaming.

HOWITT.

MISCELLANEOUS.

Origin of Colonization.

The first public movement of any importance in reference to the colonization scheme, was the adoption of a resolution in the Virginia legislature, requesting a correspondence between the Governor of Virginia and the President of the United States. Gov. Monroe, in opening the correspondence, named, if we mistake not, both Spain and Portugal as two governments with whom it might be advisable to negotiate on the subject; but Mr. Madison foresaw that a proposition to colonize a class of people who were alleged to be too vicious to remain in a republican and christian country, would be treated with scorn by any foreign power making any serious pretensions to a standing among civilized nations. 'If you cannot endure them youselves, why cast them upon us? would have been the prompt reply of any other than a barbarous nation. This hint from Mr. Madison was enough. The friends of the scheme turned to Africa—poor Africa, for an "asylum" for the free colored man of Virginia. The President of the United States, as such, had no constitutional authority to negotiate for building up foreign colonies or states—certainly none for executing such a project. But slavery in 1816, as in 1839, was the governing interest in the policy of the Federal Government. *Virginia* called for presidential interposition in behalf of her peculiar institution. She wanted to "open a *drain* for the excess beyond the means of profitable employment." Within a few days after this application from Virginia, a meeting, composed almost entirely of Southern slaveholders, was called at Washington, and the American Colonization Society sprang into being.

Nothing is more apparent than the fact, that with the originators of the scheme, the first object was the removal of the free people of color. The attempt to juggle the scheme upon the community as a missionary enterprise, is an invention of recent date, and contrasts strangely enough with the bloody history of Liberia—the grave-yard of the colored man's hopes.

ABOLITION BOOKS IN DEMAND IN A SLAVE STATE.—THE LEAVEN SPREADING—HOW MR. CLAY'S EFFORT IS REGARDED.—A gentleman in Missouri, to whom we sent the work named below, writes as follows:

"I am much pleased with the work of Thome [illegible], and I must confess it has given me somewhat new views on the subject. Not so much, however, from any particular facts disclosed, or any arguments contained therein, as from [illegible] which it excited. On one point I am [illegible]. Heretofore, I have been a great [illegible] for gradual emancipation, honestly believing some preparation was indispensably ne[cessary]. Now I am fully persuaded that if slavery is to be abolished, immediate, full and unconditional emancipation is the most feasible [plan]

and I am induced to wonder by what process of reasoning, I ever arrived at a different conclusion. I will add, that since I read that book, it has been lent out constantly, and is now some twenty-five miles hence in an adjacent county. I also read with peculiar interest the speech of Mr. Morris, in reply to Mr. Clay, in the Emancipator. If posterity should have no other means of judging of those men, but these speeches, I can have no doubt to whom the laurel will be awarded. I acknowledge I may be warped somewhat by prejudice, in deciding on the merits of H. Clay; for I cannot divest myself of the opinion, that he is the most profligate politician of the present day.—That he sought the occasion to propitiate southern feeling, with a view to the next presidential election, I entertain no doubt. That the abolition Whigs of the north will support him after all, I have as little doubt. This he believed also, or we should never have seen such a speech from the "great pacificator."

THE GREAT MASS MOVING.—The reproach of *pro-slavery* begins to grow uncomfortable. The anti-abolition folks at the North, headed by the shepherd dogs that for a long time, *wouldn't bark*—even the stiffest non-interference, anti-ultra sort, are beginning to cast about to wipe it off. In Vermont they propose to write an admonitory letter to their Southern brethren. The subject is discussed in the Vermont Chronicle, and the editor seems to be for it. Good! Go on and write the letter. We'll pay the postage, and answer for your being abolitionists in due time. A very polar bear would kindle into enthusiasm on this subject, if he should do any thing. Thus says the Chronicle.

"The great body of Christians at the North seem to be placed in a false position in regard to this subject. They have been spoken of as divided into two parties,—one identified with the Anti-Slavery Societies, and the other *pro-slavery*. It is not so. The great majority of Northern Christians belong to neither of these classes. They lament and oppose the course of the Anti-Slavery Societies, but are yet heaven-wide from being *pro-slavery*. Now the object, we conceive, of any communication from us to our fellow Christians at the South, should be, to set ourselves right before them. We have been misrepresented by our own neighbors; let us speak for ourselves. Our position has been misunderstood at the South; let us correct the error. Let our views and feelings be explained in a frank and fraternal spirit.

RUNAWAY NEGROES.—A gang of runaway negroes have rendezvoused about eight miles above Grand Gulf, on the Louisiana side of the river, and have hidden in the swamp. They have been committing depredations on the cattle of the neighboring plantations. On the 11th inst, Mr. Douglass, hearing the report of a gun in the swamp, hastened thither and found several negroes, some armed with guns, around a cow belonging to Mr. D., which they had just killed. On Mr. D's. approach, one of them presented the muzzle of his gun at Mr. D. and snapped the lock, fortunately missing fire. The negroes then disappeared in the swamp.—*Grand Gulf Advertiser.*

☞ Proofs of contentment and happiness!—Of kind treatment! Of the affectionate intercourse, and social happiness, and safety of the "patriarchal institution!" How happens it that the history of Abraham and Isaac and Jacob contains no incidents of this kind, on the supposition that they were slave holders?—*Friend of Man.*

LOOK AT THIS, Mr. Henry Clay, owner of half a hundred slaves, and candidate for the Presidency of a republic that is ruled over by the owners of *three millions*,—look at this, and *swap* away your "gloomy forebodings" about West Indian Freedom.

"It is a fact extremely probable, that the supplies of sugar and coffee from the West Indies will this year exceed those of last season. Prices may thus far be expected to decline rather than otherwise."—*London Sun.*

MONEY WANTED.—*Wanted immediately,* ONE THOUSAND DOLLARS. We do not wish to hire this money, as we cannot afford to pay the interest.—Nor do we wish to borrow it, for the discipline says, "we are not to borrow, without a prospect of paying." Nor do we wish to *beg* it, "for to *beg*, we are ashamed."

Well, then, to come to the point, we want our subscribers to pay us *one thousand dollars* which are due us for the paper. We want it for many reasons. We want it,

1st. Because the laborer is worthy of his hire.
2d. To pay our hands.
3d. To pay the paper maker.
4th. Because it is due to us.
5th. Because our subscribers will feel happy to pay us. (We are to rejoice at each others happiness.)

To our subscribers we respectfully say, shall we have the money? *We very much need it.* If each who owes for the paper will pay immediately, the question is settled. "We pause for a reply."

We beg our subscribers, who are in arrears, to remember that we have to meet our bills for paper, printing, &c., every week. To fulfil obligations we must receive what is due from each subscriber,—and we want it when it is due. It is unjust to withhold the hire of the laborer, and thus add to the embarrassments which necessarily hang around a newspaper concern.

The following is an extract of a letter from the Post Master General, addressed to C. B. Peckham, of Newport, R. I.

"Post Master may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person and frank the letter if written by himself, but if the letter be written by another person, the Post Master cannot frank it."

R.

Runaway, a negro man named Henry, *his left eye out*, some scars from a *dirk* on and left arm, and *much scarred* with the whip. Wm. Overstreet, Mi.

PRESIDENT MADISON.—A correspondent of the Emancipator gives the following extract from the will of this distinguished statesman, slaveholder, and *President of the Colonization Society*. Observe, his slaves are not to be sent to Liberia. He is stated to have left *one hundred.*

"I give and bequeath MY OWNERSHIP in the negroes and people of color, held by me, to *my dear wife*, but it is my desire that none of them should be sold without his or her consent, or in case of their misbehavior; except that infant children may be sold with their parent who consents for them to be sold with him or her, and who consents to be sold."

"I give to Ralph Randolph Gurley, Secretary of the American Colonization Society, and to his executors and administrators the sum of two thousand dollars in trust, nevertheless, that he shall appropriate the same to the use and purposes of the said society, whether the same be incorporated by law or not."

"And in a Codicil, dated April 19th, 1835, I direct that the proceeds from the sale of my Grist Mill and the land annexed, to be sold at the [death] of my wife, shall be paid to Ralph Randolph Gurley, secretary of the American Colonization Society, and to his executors and administrators in trust, and for the purpose of the said society, whether the same be incorporated by law or not."

Oh, Democracy! what unrighteous pranks have men dared to play in thy name! Mr. Madison probably wrote or uttered, nearly every day of his life, principles which seal his own condemnation.—*Ib.*

TEMPER.—It may perhaps create a smile, that John Quincy Adams should be the source of an admonition to the abolitionists on the score of the temper with which they address the slaveholders. But so it is, and the admonition should be taken in good part. There has been and will probably be, still more of not only needless but harmful asperity. Pictures of slaveholding character will be held up to the public gaze, in which the sitters will not recognize their likenesses. This is bad policy in every point of view. But there is policy that is worse. It is a suppression of the natural, healthy feeling of abhorrence, which the real facts of slavery always do and ought to produce in every sound heart. Let it be observed that the soft hypocritical way of treating the subject, that which puts forward a very good *temper* and not much else, has been tried these fifty years, and failed! An exercise of moral and political power is now demanded, which may easily be mistaken for the hostility of bad temper; but it must not be abandoned for all that.—*Ib.*

ADVERTISEMENTS.

THE MISSES BLACKWELLS'

In thanking their friends and the public for the unusually flattering patronage they have received, would state that they are ready to take a limited number of Boarding Pupils, and believe that their former experience in tuition will insure the comfort and improvement of those entrusted to their care.

MISS BLACKWELL, Teacher of Music and Singing, informs her friends and the public, that she will be happy to instruct in those accomplishments, at her residence, on East Third Street, between Lawrence and Pike, where she will have constantly on hand, an assortment of very superior Pianos, at the New York prices.

PIANO FORTES,

Of very superior style, from the House of Stoddard & Co., N. York, also a large and fashionable assortment of Vocal and Instrumental Music, just received by Miss Blackwell, and for sale at her residence on East Third st, between Lawrence and Pike.

January 21, 1—tf.

CONSUMPTION, ASTHMA AND WHOOPING COUGH CURED.

That coughs, colds, asthma, and spitting of blood should in no case be neglected, is familiarly known to every one.—Why is it? Is it not that many with a predisposition to diseases of the lungs, when they begin to cough consider it but a slight cold, postpone taking efficient means until the disease becomes confirmed, and too late, discover their error. That all do not thus, may be learned by the following letter from the Rev. Prof. *Stowe*, of Lane Seminary.

Doctor Peck:

SIR—My family is constitutionally predisposed to irritation of the throat and lungs, and occasional attacks of severe coughing. In a recent violent affection of this kind, in which myself and two children were the sufferers, the latter with *Whooping Cough*, I found the Watasia a speedy and effectual remedy.

C. E. STOWE.

Cincinnati, November 1, 1838.

The proprietor is receiving almost daily proof of the superior efficacy of the Watasia in all diseases of the lungs.

For sale, wholesale and retail, at *Apothecaries Hall*, 19 Main street, 4 doors above Front.

Feb. 15, 94tf. PECK & CO.

ON LOW SPIRITS.

Low spirits is a certain state of the mind accompanied by indigestion, wherein the greatest evils are apprehended upon the slightest grounds, and the worst consequences imagined. Ancient medical writers supposed this disease to be confined to those particular regions of the abdomen technically called hypochondria which are situated on the right or left side of that cavity, whence comes the name hypodriasas.

Symptoms.—The common corporeal symptoms are flatluency in the stomach or bowels, acrid eructations, costiveness, spasmodic pains and often an utter inability of fixing the attention upon any subject of importance or engaging in any thing that demands vigour or courage. Also languidness—the mind becomes irritable, thoughtful, desponding, melancholly and dejected, accompanied by a total derangement of the nervous system. The mental feelings and peculiar train of ideas that haunt the imagination and overwhelm the judgement, exhibit an infinite diversity. The wisest and best of men are as open to this affliction as the weakest.

Causes.—A sedentary life of any kind especially severe study, protracted to a late hour in the night, and rarely relieved by social intercourse or exercise, a dissolute habit, great excess in eating or drinking, immoderate use of mercury, violent purgatives, the suppression of some habitual discharge, (as the obstruction of the mensus) or more important organs within the abdomen is frequent cause.

Treatment.—The principal objects of treatment are, to remove indigestion, strengthen the body, and enliven the spirits, which may be promoted by exercise early hours, regular meals, pleasant conversation—the bowels (if costive) should be carefully regulated by the occasional use of a mild aperient. We know nothing better adapted to obtain this end, than Dr. Wm. Evans' Aperient Pills—being mild and certain in their operation. The bowels being once cleansed his inestimable Camomile Pills—(which are tonic, anolyne, and anti-spasmodic) are an infalliable remedy, and without dispute have proved a great blessing to the numerous public.

Some physicians have recommended a free use of mercury, but it should not be resorted to: in many cases it greatly aggravates the symptoms.

Dr. Wm. Evans, Camomile and Family Aperient Pills for sale by his several agents throughout the Union. See list of agents in this paper.

HIGHLY IMPORTANT.

Nervous diseases, liver complaint, dyspepsia, billious diseases, piles, consumption, coughs, colds, spitting of blood, pain in the chest and side, ulcers, female weakness, mercurial diseases, and all hypochondriacism, low spirits, palpitation of the heart, nervous weakness, fluor albus; seminal weakness, indigestion, loss of appetite, heart burn, general debility, bodily weakness, chlorosis or green sickness, flatulency, hysterical faintings, hysterics, headaches; hiccup, sickness, night mare, rheumatism, asthma, tic douloureux, cramp, spasmodic affections, and those who are victims to that most exruciating disorder, Gout, will find relief from their sufferings by a course of Dr. Wm. Evans medicine.

Also, nausea, vomiting, pains in the side, limbs, head, stomach or back, dimness or confusion of sight, noises in the inside, alternate flushes of heat and chilliness, tremors, watchings, agitation, anxiety, bad dreams, spasms.

Principal Office 100 Chatham street, New York.

THE FOLLOWING

Interesting and astonishing facts, are amongst the numerous Cures performed by the use of Dr. Wm. Evans' Medicines.

Principal Office, 100 Catham street, New York, where the Dr. may be consulted personally or by letter (post paid) from any part of the United States, &c. Persons requiring medicines and advice, must enclose a bank note, or order.

CERTIFICATES.

More Conclusive proofs of the extraordinary efficacy of Dr. Wm. Evans' celebrated Camomile and Aperient Anti-Billious Pills, in alleviating afflicted mankind.—Mr. Robert Cameron, 101 Bowery. Disease, Chronic Dysentery, or Bloody Flux. Symptoms, unusual flatulency in the bowels severe griping, frequent inclination to go to stool, tenesmus, loss of appetite, nausea, vomiting, frequency of pulse, and a frequent discharge of a peculiarly fœtid matter, mixed with blood, great debility sense of burning heat, with an intolerable bearing down of the parts. Mr Cameron is enjoying perfect health, and returned his sincere thanks for the extraordinary benefit he had received.

☞ASTHMA. *Three years standing.*—Mr. Robert Monroe, Schuylkill, afflicted with the above distressing malady. Symptoms, great languor, flatulency, disturbed rest, nervous headache, difficulty of breathing, tightness and stricture across the breast, dizziness, nervous irritability and restlessness, could not lie in a horizontal position without the sensation of impending suffocation, palpitation of the heart, distressing cough, costiveness, pain of the stomach; drowsiness, great debility and deficiency of the nervous energy. Mr. R. Monroe gave up every thought of recovery, and dire despair set on the countenance of every person interested in his existence or happiness, till by accident he noticed in a public paper some cures effected by Dr. Wm. Evans' Medicine in his complaint, which induced him to purchase a package of the pills which resulted in completely removing every symptom of his disease. He wishes to say his motive for this declaration is, that those afflicted with the same or any symptoms similar to those from which he is happily restored, may likewise receive the same inestimable benefit.

Liver Complaint—Ten years standing.—Mrs Hannah Browne, wife of Joseph Browne, North Sixth street near Second street, Williamsburg, afflicted for the last ten years with Liver Complaint restored to health through the treatment of Dr. Wm. Evans. Symptoms: Habitual constipation of the bowels, total loss of appetite, excruciating pain of the epigastric region, great depression of spirits, languor and other symptoms of extreme debility, disturbed sleep, inordinate flow of the menses, pain in the right side, could not lay on her left side without an aggravation of the pain, urine high colored, with other symptoms indicating great derangement of the functions of the liver.

Mrs. Browne was attended by three of the first physicians, but received no relief from their medicine, till Mrs. Browne procured some of Dr. Wm. Evans invaluable preparations, which effectually relieved her of the above distressing symptoms, with others, which it is not essential to insert.

JOSEPH BROWNE.

City and County of New York, SS.

Joseph Browne, Williamsburgh, Long Island, being duly sworn, did depose and say that the facts set forth in the within statement, to which he has subscribed his name, are just and true.

JOSEPH BROWNE,
Husband of Hannah Browne.

Sworn before me this 4th day of January, 1837.

PETER PINCKNEY, Com. of Deeds.

☞Another recent test of the unrivalled virtues of Dr. Wm. Evans' Medicines.—*Dyspepsia, ten years standing.*—Mr. J. M. Kenzie, 176 Stanton street was afflicted with the above complaint for ten years, which incapacitated him at intervals, for the period of six years, in attending to his business, restored to perfect health under the salutary treatment of Dr. Wm. Evans.

The symptoms were, a sense of distension and oppression after eating, pain in the pit of the stomach, nausea, impaired appetite, giddiness, palpitation of the heart, great debility and emaciation, depression of spirits, disturbed rest, sometimes a bilious vomiting and pain in the right side, an extreme degree of languor and faintness; any endeavor to pursue his business causing immediate exhaustion and weariness.

Mr. McKenzie is daily attending to his business, and none of the above symptoms have recurred since he used the medicine. He is now a strong and healthy man. He resorted to myriads of remedies, but they were all ineffectual. He is willing to give any information to the afflicted respecting the inestimable benefit rendered to him by the use of Dr. Wm. Evans' medicine.

An extraordinary and remarkable cure.—Mrs. Mary Dillon, Williamsburgh, corner of Fourth and North streets, completely restored to health by the treatment of Dr. Wm. Evans, 100 Chatham street.

The symptoms of the distressing case were as follows: Total loss of appetite palpitation of the heart, twiching of the tendons, with a general spasmodic affection of the muscles, difficulty of breathing, giddiness, languor, lassitude great depression of spirits, with a fear of some impending evil, a sensation of fluttering in the pit of the stomach, irregular transient pains in different parts, great emaciation, with other symptoms of extreme debility.

The above case was pronounced hopeless by three of the most eminent physicians, and the dissolution of the patient awaited by her friends, who were in attendance. She has given her cheerful permission to publish the above facts, and will also gladly give any information to any inquiring mind.

MARY DILLON.

Dyspepsia and Hypochondriacism.—Interesting case.—Mr. William Salmon, Green street, above Third, Philadelphia, afflicted for several years with the following distressing symptoms. Sickness at the stomach, headache, dizziness, palpitation of the heart, impaired appetite and weakness of the extremeties, emanciation and general debility, disturbed rest, a sense of pressure and weight at the stomach after eating, night mare, great mental despondency, severe flying pains in the chest back and sides, costiveness, a dislike for society, or conversation, involuntary sighing, and weeping, languor and lassitude upon the least exercise.

Mr. Solmon had applied to the most eminent physicians who considered it beyond the power of medicine to restore him to health; however as his affliction had reduced him to a very deplorable condition, and having been recommended by a relative of his to make trial of Dr. Wm. Evans medicine, he with difficulty repaired to the office and procured a package to which, he says he is indebted for his restoration of life, health and friends. He is now enjoying all the blessings of health.

Persons desirous of further information, will be satisfied in every particular as to this astonishing cure at Dr. Wm. Evans' Medicine Office, 100 Chatham street New York.

A severe case of Piles cured at 100 Chatham street—Mr. Daniel Spanning of Shrewsbury, Eden Town, New Jersey, was severely afflicted with Piles for more than twenty years. Had had recourse to medicines of almost every description, also the advice of several eminent physicians, but never found the slightest relief from any source whatsoever until he called upon Dr. Evans of 100 Chatham street, New York, and procured some medicine from him which he found immediate relief, and subsequently a perfect cure.

An extraordinary cure performed by Dr. Wm. Evans, of 100 Chatham street, New York. Mr. W. W. W. of 160 Eldridge street, was laboring under a disease, which was by many physicians considered incurable, and could find no relief from any source whatever until he made application to Dr. Evans, and placed himself under his successful course of treatment; from which he began to find immediate relief, and in a few weeks was perfectly cured.

Remarkable case of Acute Rheumatism, with an affection of the Lungs—cured under the treatment of Dr. Wm. Evans, 100 Chatham street, New York, Mr. Benjamin S. Jarvis, 13 Centre street, Newark, New Jersey, afflicted for four years with severe pains in all his joints which were always increased on the slightest motion; the tongue preserved a steady whiteness, loss of appetite, dizziness in his head, the bowels commonly very costive, the urine high coloured, and often profuse sweating, unattended by relief. The above symptoms were also attended with considerable difficulty of breathing with a sense of tightness across the chest, likewise a great want of due energy in the nervous system.

The above symptoms were entirely removed and a perfect cure effected by Dr. Wm. Evans.

BENJ. S. JARVIS.

City of New York SS.

Benjamin S. Jarvis being duly sworn, doth depose and say that the facts stated in the above certificate subscribed by him, are in all respects true. BENJ. S. JARVIS.

Sworn before me, this 25th of November, 1836.

WM. SAUL, Notary Public, 96 Nassau.

A Case of Tic Doloreux.—Mrs. J. E. Johnson, wife of Capt. Joseph Johnson, of Lynn, Massachusetts, was severely afflicted for ten years with Tic Doluoeux violent pain in her head, and vomiting, with a burning heat in the stomach, and unable to leave her room. She could find no relief from the advice of several physicians, nor from medicines of any kind, until after she had commenced using Dr. Evans medicine, of 100 Chatham street, and from that time she began to amend, and feels satisfied if she continues the medicine a few days longer, will be perfectly cured. Reference can be had as to the truth of the above, by calling at Mrs. Johnson's daughters Store, 389, Grand street New York.

Paralytic Rheumatism.—A perfect cure effected by the treatment of Dr. Wm. Evans. Mr. John Gibson, of North Fourth street Williamsburg afflicted with the above complaint for three years and nine months, during which time he had to use crutches. His chief symptoms were excruciating pain in all his joints, but especially in the hip, shoulder, knees and ancles; an aggravation of the pain towards night, and for the most part at all times from the external heat, an obvious thickening of the fascia and ligaments, with a complete loss of muscular power. For the benefit of those afflicted in a similar manner, Mr. Gibson conceives it meet to say that the pains have entirely ceased, and that his joints have completely recovered their natural tone, and he feels able to resume his ordinary business.

Mrs. Anne F. Kenny, No. 115 Lewis street, between Stanton and Houston, afflicted for ten years with the following distressing symptoms: Acid, eructation, daily spasmodic pains in the head, loss of appetite, palpitation of her heart, giddiness and dimness of sight, could not lie on her right side, disturbed rest, utter inability of engaging in any thing that demanded vigor or courage, sometimes a visionary idea of an aggravation of her disease, a whimsical aversion to particular persons and places, groundless apprehensions of personal danger and poverty, an irksomeness and weariness of life, discontented, disquietude on every slight occasion, she conceived she could neither die nor live; most miserable life, never was any one so bad, with frequent mental hallucinations.

Mrs. Kenny had the advice of several eminent physicians, and had recourse to numerous medicines but could not obtain even temporary alleviation of her distressing state, till her husband persuaded her to make trial of my mode of treatment.

She is now quite relieved and finds herself not only capable of attending to her domestic affairs, but avows that she enjoys as good health at present as she did at any period of her existence.

J. Kenny, husband of the aforesaid Anne Kenny.

Sworn before me, this 14th day of December, 1836.

PETER PINCKNEY, Com. of Deeds.

A letter from Mr. Sheldon P. Gilbert to Dr. Wm. Evans, proprietor of the celebrated Camomile Pills:

Dear Sir—Had the immortal Cowper known the medical qualities of the Camomile Plant, he as well as thousands since besides myself, would have experienced its wonderful effects on the nervous system. The public utility of Cowper was blighted in the bud, through the natural effect of his nervous debility upon the mental powers, which made it necessary for him to seek relief beneath the rural shade, but the calm retreat gave his physical nature no repose. If some one then had known the secret of concentrating the medical virtues of Camomile, the discoverer would have been immortalized with poetic zeal as the benefactor of suffering men.

The above lines were prompted from the effect I have experienced from Dr. Wm. Evans' Camomile Pills.

Yours, with esteem, SHELDON G. GILBERT.
Durham, Greene County, New York.

For sale by
F. & A. S. EVANS, Hillsborough.
WM. HIBBEN, Wilmington.
WEBSTER, MELVIN, & Co. Wash'n.
J. R. ROBINSON, Portsmouth.
Also by S. C. PARKHERST, 23 Lower Market street, Cincinnati.

And all principal towns in the Union.

May 30, 1839. 14—ft.

MR. EDITOR:—Please cut from your exchange paper, the Quincy (Ill.) Whig, a gratuitous testimonial of the *genuine* TOMATO *medicine* by Doctors EELLS & NICHOLS, which appear in that paper under date March 30, and oblige the Proprietors.

MILES' COMPOUND EXTRACT OF TOMAT.

Having used to some extent for the year past, *Miles' Compound Tomato Pills*, and having learned the ingredients of which the pills are composed, we are satisfied they will prove a beneficial remedy, when judiciously administered, and feel safe in recommending them to the public as a safe, convenient, and useful medicine, and a valuable substitute for Calomel.

RICHARD EELLS, M. D.
ADAM NICHOLS, M. D.

Quincy, Illinois, March 27, 1839. 13—

THE ECLECTIC SCHOOL BOOKS.

250,000. *TRUMAN & SMITH, School Book Publishers*, 150 Main street Cincinnati—Continue the publishing of the Eclectic Series of School Books, by President McGuffey and others. No School Book enterprize in the United States has received an equal patronage. In the short time the series has been before the public, about *Two Hundred and Fifty Thousand* copies have been published. Their great excellence has gained for them the admiration of Educators, and they are generally adopted as *standard* class books in the schools of Western and South States.

Two highly important works—Professor Mansfield's 'Political Grammar,' and Miss Beecher's 'Moral Instructor,'—have recently been added to the series.

November 20th, 1838. 44-3w.

AGENTS FOR PHILNTHROPIST.

ALONZO BAILEY, } *General Agents.*
ASA SMITH, }

OHIO.

David Putnam, Jr. *Harmar, Washington co.*
Joseph Goldbourn, *Salem, Columbiana co.*
Dr. Wm. Backstone, *Waverly, Pike co.*
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Rev. Edward Weed, *Mount Vernon, Knox co.*
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Peter Stevenson, *Colerain, Hamilton co.*
Andrew M'Clelland, *Millersburg, Holmes co.*
Benjamin Stanton, *Zanesfield.*
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Davis Fuller, *Hartford, Trumbull co.*
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Riverius Bidwell, *Kinsman.* "
Rev. Sydney S. Brown, *Fowler* "
" Chester Birge, *Vienna.* "
John Kirk, *Youngstown.* "
Jas. Adair, *Poland.* "
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LOVE! LOVE!! LOVE!!

A complaint of the heart, growing out of an inordinate longing after something difficult to obtain. It attacks persons of both sexes, generally between the ages of fifteen and thirty; some have been known to have it at the age of [illegible]

SYMPTOMS.—Absence of mind, giving things wrong names; calling tears nectar, and sighs zephyrs; a great fondness for poetry and music; gazing on the moon and stars; toothache, bleeding at the nose; loss of apetite, neglect of business; a loathing for all things save one: blood[illegible] and a constant desire to sigh.

EFFECTS.—A strong heart-burn; pulse high, stupid quent eyes; sleeplessness, and all that sort of thing; [illegible] bright; powers of roses; winged [illegible] buttered peas; and then again oceans of despair, [illegible] tures, and hair triggered pistols.

CURE.—GET MARRIED.

And the moment you make up your minds to be, go right away to BURNETT'S FANCY CONFECTIONARY STORE on the upper side of F[illegible] between Vine and Walnut where you can be s[upplied with] that most essentially necessary article; the [illegible] CAKE, in all its varieties, Plain Pound, [illegible] Iced, Ornamented and plain—[illegible] Cakes—[illegible] and all that sort of [illegible]

April 5th, 1839. 1[illegible]—3m

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IMPORTERS & DEALERS IN HARDWARE, CUTLERY, in all its Varieties.
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N. B—A large assortment of the above goods kept constantly on hand, which they offer for sale, Wholesale and Retail on the most favorable terms. 46—

COUNTRY SEATS AND FARMS FOR SALE.

An excellent farm of 2[illegible]5 acres situated 19 miles from town upon a McAdamized road, having 140 acres in [cultivation] a good frame house with six rooms, a cellar and a p[orch], frame barn 45 by 28 feet, a stable and a smoke house, a stone quarry, two orchards of grafted and natural trees, and many springs. The land consists of rich [illegible] and fertile upland well located for cultivating.

A good farm of 200 acres situated in Indiana, 3[illegible] from the Ohio upon a road, having 90 acres in [cultivation] orchard of 13 acres of peach and apple trees, a com[illegible] frame barn and a small house with 2 rooms. The [land is] well watered with springs, is eligibly situated for culture and has plenty of free and lime stone.

A Farm of 80 acres, situated near to a McAdamized [road] six miles from town, with 60 acres in cultivation, [a] house having four rooms and a cellar; also a frame b[arn] by 40 feet, a log house and a garden with 15 to 2[illegible] trees. The land is rolling, fertile and well-watered with springs.

A fertile Farm of 63 acres, situated in a healthy [illegible] eight miles from town, well calculated for a Country [Seat] having 38 acres in cultivation, an excellent and well-f[inished] brick house with 8 rooms, a hall, a cellar, and a porch; a commodious frame barn with cow and poultry house, likewise a carrage house, a brick smoke house, a two [story] log house, an excellent garden with every variety of choice shrubs, fruit trees and vines; also a paddock with [illegible] quince, plum, peach and other fruit treets; and a large orchard with natural and choice grafted trees. The h[ouse is] favorably situated for culture, is well watered with springs and wells. The neighborhood is respectable and healthy.

A Farm of 80 acres, situated six miles from town, [on] the Ohio having 40 acres in tillage, a small orchard, [a] house and many springs. The soil is rich and cons[ists of] upland and bottom. It is eligibly located for a Country Seat, having good building sites, and delightful views of the river and the Kentucky hills.

A good Farm of 135 acres, situated upon a road 10 miles from town, with 70 acres in culture, small orchard, an excellent stone house 32 by 42 feet with 10 rooms, a c[ellar] and 2 porches, also a new brick house with 5 rooms and cellar, likewise a milk house, a frame barn and other [buil]dings. The land is well watered with springs, and the soil is fertile, it is well calculated for a dairy farm.

A Farm of 93 acres, situated 44 miles from town, upon State road having 50 acres in tillage, a new frame house with 4 rooms; also a stable, an orchard of apple, peach and cherry trees, two wells and two springs. The land is level and good quality.

A fertile Farm of 259 acres, located upon a road, 26 miles from town, having 130 acres in culture, an orchard of peach and apple trees, a good brick house with 4 rooms and kitchen; also a barn, with stable and cabins. The farm is well watered with springs and a creek. It is good quality and well situated for cultivation.

A Country Seat with 4 acres of land, situated upon the Lebanon turnpike, 3 miles from town. The improvements consist of a new frame house with 7 rooms and a cellar, also a frame barn with a stable and a carriage house, a brick milk house, a cistern, a garden, an orchard of 100 choice young fruit trees and two never failing springs.

A Country Seat, 3 miles from town, with 8 acres of land, also a frame house having 4 rooms, a cellar and a porch, a frame stable, a carriage house, a small orchard, a well and spring.

A Country Seat with 12 acres of land, 4 miles from town, having 7 acres in meadow, 2 in timber, a large garden with peach, cherry and various other fruit trees, and 10 [illegible] grape vives; likewise a frame house with 7 rooms, a hall, cellar and a porch; also a cistern and several springs.

A fertile Farm of 108 acres, situated upon a turnpike road, 14 miles from town, having 90 acres in cultivation, an excellent frame house with 8 rooms, a cellar, a kitchen and two porches; a tenant's house, an extensive frame barn, stable for 8 horses, and a large corn loft; also tool, smoke wagon, gear, wash, carriage, and cider houses; two wells, several cisterns and many springs; also a superior orchard of choice fruit trees, a culinary garden with many fruit trees and grape vines. The land is very rich, level, and well fenced with posts and rails, with gates for the fields. The buildings are new, well painted and laid out in good taste, calculated for a gentleman of fortune.

Very many other Farms and Country Seats for sale; also several tracts without buildings, near and far from the city.

Eligible Houses in various parts of the city for sale.

Citizens and Emigrants are invited to call for full information, which will be given gratis; if by letter postage paid.

Capitalists can obtain 10 per cent. interest upon mortgage, or the best personal security at long periods; or 6 per cent. at 10 days' sight.

Persons desirous of receiving money from England, Wales, Ireland, Scotland and other parts of Europe, have cash paid them in Cincinnati, as soon as the payment is advised by the European Bankers.

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The views of poor emigrants promoted without cost.

Apply to THOMAS EMERY,
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Persons wishing to procure money from any part of England, Wales, Ireland, and Scotland, by instructing their friends to remit it through their Bankers to the [order of] *Thomas Emery with Messrs. Baring Brothers & Co. London* can receive the cash in Cincinnati, or elsewhere if desired, as soon as advised. When the money is paid to the English Bankers, the names of the parties for whose use is designed must be particularly stated.

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Miles's Compound Extract of
TOMATO PILLS.

WE are happy to acknowledge the growing interest manifested by an enlightened and discriminating public in the success of the TOMATO Medicine.

The fact that we make known to the faculty its elements and explain to them, upon inquiry, every thing in relation to the *modus operandi*, which it is all-essential should be known, to enable the physician to understand fully what he is prescribing, and of course to know the results which should follow, with the same degree of certainty, that he can know them in the administration of any other article removes from it every suspicion of quackery, and places it on a par with other important remedial agents. Consequently there is no physician who, having tested its operation and efficacy in the removal of disease, may not prescribe the Compound TOMATO Extract with as much propriety as he can prescribe a preparation which he has himself compounded.

To puff our medicine into general use, has never made any part of our plan of action; and our friends who have noticed our communications, will absolve us of any such attempt. We believe it to possess as valuable medicinal properties, and as great a therapeutic influence over the system, as any other simple or compound preparation to be found in the materia medica. But it has been our object to bring it before the public, principally by means of submitting it to the scrutiny and experience of those who must necessarily be the best judges of its intrinsic merits—the physicians. We were willing after a fair trial, to abide by their decision, and we have not been disappointed in the result.

Unlike the thousand secret nostrums of the day, this article does not fear the scrutiny and investigation of physicians, but rather courts it. If, therefore, there is any compound preparation put up for general and family use, which should be encouraged and extensively patronized by the medical profession, it is the genuine TOMATO Medicine; and we trust we shall ere long, have the satisfaction of seeing it in general use, and its excellence duly appreciated by all, whose opinion is of any value, however they may be prejudiced they may be at present.

April 9th, 1839.